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AARON M. POWELL, *Editor.*
WENDELL PHILLIPS, *Special Editorial Contributor.*

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LIFE AMONG THE INDIANS.

Report of the Joint Delegation appointed by the Committees on the Indian Concern, of the Yearly Meetings of Baltimore, Philadelphia and New York, respectively, to visit the Indians under the care of Friends, in the Northern Superintendency, State of Nebraska, Seventh and Eighth months, 1869.

OMAHA AGENCY.

FIRST DAY, EIGHTH MONTH, FIFTEENTH.—After taking dinner at the Winnebago Agency House, the day we attended meeting there in the morning, we all, with Howard White, Dr. Paxon, and several others who were at the Winnebago Reservation, set off for the Omaha Reservation, eleven miles, to attend a meeting at four o'clock. It was held at the house of Dr. Edward Painter, the Agent. Wm. Hamilton, the Missionary in charge of the Mission School on this Reserve, with his teachers, and pupils, attended, and also the employés of the Agency. A large number of Indians, chiefs, braves, and others, were present. The meeting was less satisfactory to some of us, than any we had previously held among the Indians, but Edward expressed himself satisfied with it, and we trust no harm was done, and some good.

There are two hundred and five thousand acres of land in the Omaha Reservation, and nine hundred and sixty-eight Indians; and by a recent census, of the nine hundred and sixty-eight, there are only ten females over eighteen years old, who are not now married, or are widows. Eighteen men, each has two wives; there are three with three wives each; and one with four wives.

The whole heart of the Agent appears to be devoted to the interests of the Indians. He is engaged in making allotments of their lands in severalty on the Reservation, and has already made allotments of one hundred and sixty acres each, to one hundred and thirty heads of families; out of two hundred and seventy-eight. He says he has settled disputed claims and questions among the Indians in three weeks, which would in all probability, have caused ten years of litigation among the whites. Let that be placed to the Indian's credit.

Much concern was felt, and labor extended, in our councils with the Indians, and even in the religious meetings, to impress upon them the importance of having their marriages legally solemnized, and that no man should have more than one wife. In the allotments of land which are being effected, only one wife is recognized to the head of a family.

They were earnestly and affectionately entreated too, to diminish the out-door labor of their women, by the men performing it themselves; of all of which, in the replies of the chiefs, they acknowledged the propriety.

The Winnebagoes and Omahas have points of dispute which were bequeathed to the present Agents and Superintendent by the former ones, and brought before the council for settlement, which was effected satisfactorily. We are fearful however, that the close contiguity of these two tribes, the Winnebagoes and Omahas, only eleven miles apart, may occasion some trouble to the Agents; but we trust they may be favored to make an amicable adjustment of all the difficulties that may arise.

On the morning of the sixteenth we held a council with the Omaha chiefs, and some braves, which was another occasion of great interest. These Indians are very fine, noble looking men, very intelligent, and mild countenanced and mannered. "Fire Chief" spoke twice, as did "Yellow Smoke" also. "Standing Hawk," "Lion Chief," and "Gihe-gah," all spoke with dignity and eloquence. They smoked most of the time, so that sitting in the council chamber, was like being in a cloud. Many of their tomahawks are constructed with hollow poll and handle, to form a pipe, and they use them as such, passing them round among them, as they sit on a bench or the floor indifferently. The bark they smoke, is from a kind of willow, and they call it "Rin-ni-ri-ne," and sometimes, perhaps always when they have any, mix it with tobacco. The bark smoke is quite fragrant, and much less unpleasant and irritating than that of tobacco.

All the business before the council was concluded satisfactorily. Like all the other Indians, these shake hands with those whom they particularly address, both before and after speaking.

In the afternoon we rode about four miles to "Jo. La Flesche's village," and to the Mission School, under the charge of Wm. Hamilton, a Presbyterian Missionary, and Joel Warner, his son-in-law. The Mission building is quite large, on a high bluff, from which the Missouri river is visible for miles. They have about forty children boarding in the Institution. Their exercises, particularly their spelling, writing, and singing, were very creditable, but there was a little want of requisite animation, which was perhaps, due, at least in a measure, to the presence of strangers. We think the school is doing a great deal of good, and wished those in charge of it to be encouraged in their arduous and responsible duties, for the welfare and improvement of these wrongfully neglected people. We made addresses to the children, which manifestly interested them and their teacher.

At their hospitable request, we staid there to tea, which was nicely and bountifully prepared, during which we were introduced to three interesting young women from Norway, who appeared to be connected with the "Mission work."

Before separating, we had some very friendly and satisfactory conversation with Wm. Hamilton, who expressed himself gratified and relieved by the views in the article which the Delegation had had published in an Omaha paper, and we mutually wished we might labor as with shoulder to shoulder, like brothers indeed, in the great and good work before us.

Dr. Painter has too much to do. The allotments in which he is engaged, occupy much time and labor; and this being the first Reservation on which allotments in severalty have been effected, the mode he has adopted, will be a model and thus an aid for others; and his efficiency in executing the work, and the confidence the Indians have in him, indicate that he is well qualified for his position. The amount of writing which necessarily attaches to his office, and his daily gratuitous medical services to the sick and afflicted Indians—scrofulous affections being distressingly prevalent among them—are, all together, too much for one man to perform. The Department should allow him a clerk, which we will endeavor to induce it to do.

A late census of the Indians in the Northern Superintendency, gives the population of the six Agencies, seven thousand five hundred and twenty.

Five of these Agencies contain seven hundred and ninety-six thousand acres, of good and productive land, to which, if we add the partially undetermined assignment of the Santee Sioux, there are at least one million acres, or one hundred and thirty-three acres to each man, woman and child.

THE GENERAL CONDITION, HABITS AND MANNERS OF THE INDIANS.

The general mode of living practiced by the Indians is very demoralizing, five to ten families frequently occupying a lodge, with no separate apartments, and thus destitute of privacy; the lodges are dark, poorly ventilated, and smoky, and oft-times at least, uncleanly. It is therefore no matter of surprise that they are, and particularly the children, greatly affected with inflamed and sore eyes, and scrofulous affections, manifested in swollen faces, glandular enlargements, and consumption. They have many children, but comparatively few are raised, and, as would appear, this is not from want of maternal affection and attention, but simply from the *want of light, fresh air* and *cleanliness.*

A great want is, a hospital at each Reservation, of sufficient size to accommodate all the sick, and well supplied with benevolent nurses and attendants—"Friends, Sisters of Charity"—under the charge of a suitable female graduate of medicine, as Matron and Resident Physician. This is a want more pressing even than that of schools.

Then the allotments of lands in severalty, so that each family will have their own home, and the head of it feel the dignity of manhood from possessing personal rights, with the inducement to improve his possessions, and provide for those depending upon him, and thus "in having something to do, something to care for, and something to love," possess the fundamental elements of happiness.

These allotments of from eighty to one hundred and sixty acres to each head of a family, and unmarried persons over 18 to 21, are going on rapidly and satisfactorily, among the Omahas and Winnebagoes, and it is greatly to be hoped, that this wise and just measure will be authorized by the General Government on all the other reservations, at least those in the Northern Superintendency.

The Indian dress of the men, consists of a breech cloth around the lower part of the waist, descending about a foot, and "gathered" into about half its length, and over this a blanket, or in cold weather, a buffalo robe. In full dress they wear leggins, often finely worked and beaded, and moccasins of similar character.

The females wear a slip of calico, chintz or other material, and leggins, and over these a shawl or blanket. They appear very pleasant, amiable and docile. Few of either sex ordinarily wear anything on their head, being favored with a full suit of hair, which continues with them to old age, and mostly retains its black color, though we saw some gray.

Some of their Chiefs are very eloquent. We held a council with each tribe, and heard all their principal orators. After they would be addressed in council by the Superintendent or one of our delegation, the Chiefs and Braves would consult together for a short time, to decide on what to say in reply, and who should say it: and then the chief designated would rise slowly, with much grace and dignity, with his blanket generally around his person below his arms, held in place by his left hand, and then approach and shake hands with each of those he was about to address, implying good friendship. On the conclusion of this invariable ceremony, he would take his stand some six to eight feet from us in front, adjust his blanket over his left shoulder, and under his right arm, still keeping it in place by his left hand, holding it from the under side, and leaving his right arm bare and free to aid in his gestures, which are generally easy, natural, and in good taste. We could not say this of their painting, among the chiefs and braves, which seemed to be against all taste we could imagine, and designed to make them look as frightful, horrid and demon-like as possible. The face would often be made to appear hacked into scars, with fresh wounds, black rings under the eyes, making them look of double size, and other such devices for ugliness and ferocity. This is the exhibit for war.

The squaws do the work of providing for the family principally. As already stated, we saw a field of seventeen hundred acres of corn, planted and worked entirely by the squaws, with hoes, their hands, and a rude spantula made of buffalo horn, or some similar material, and scarcely a weed or spear of grass was anywhere to be seen. There were six to eight stalks in a "hill," which was really what its name implies, a mound some six to ten inches high, and eighteen in diameter, close around the stalks. Next year they plant in rows between these hills, and use the earth composing them, in part to constitute the required new ones. They raise from eighty to one hundred bushels to the acre.

The squaws cut and haul the wood. We saw several of them bringing in their loads on the ponies in the morning. It was a singular and interesting sight, and we will endeavor to describe a squaw with her pony loaded with wood, as we beheld them. The squaws are very expert, it must be remembered, in *tying* or *withing* with branches of trees. They cut the wood about three and a half feet long, and make up two large tied bundles, which they join by a long withe across the pony's back, having one bundle lengthwise on each side. A squaw then cuts two long poles, and adjusts them one on each side of the pony like shafts, the fore ends supported by a withe over the pony's back, and the hind ends resting on the ground; and, at a little distance from the hind end, a withe joins them, with a projection above each shaft, to prevent the wood which is piled on across these shafts to some height, from slipping back. She now picks up a large bundle of wood, which she adjusts on her own back, and, thus equipped, *leads* home the little pony, appearing like a moving woodpile, with fuel sufficient to keep up the fire in the wigwam for several days.

In view of these facts of the squaws doing the family work let us be gentle with our censure, lest we condemn our own ancestors. Only a few centuries ago, among the Romans, Britons, and many other nations of Europe from whom our people have descended, the men were wholly occupied in war, architecture, sculpture, painting, making roads, erecting temples, towers, pyramids, etc., etc., and upon the *women devolved the entire duty and labor of providing and preparing food, etc., for the family.* We read in scripture, also, "Two *women* shall be grinding at the mill."—Matt. 24, 41.

The Indians are only *some distance behind.* In them, we see, and have the interesting opportunity to study, the *people*, the *habits*, the *manners and customs*, of fifteen or more centuries ago! The car of civilization and enlightenment went forward in the Eastern Hemisphere, propelled as it was by Christianity engrafted on Roman and Grecian literature and science, and has left the poor Indians, in the forests and on the great prairies of the Western Continent, some centuries behind. That is all. And let us not be discouraged. With the present facilities for progress, even in civilization and enlightenment, and that assistance which their condition and surroundings imperatively demand, the Indians will gradually diminish the existing distance we are in advance of them, and in a little time, tread closely upon the heels, if not indeed entirely pass, the *hindmost of the white race.*

Gen. John B. Sanborn, who was appointed by our Government, Special Indian Commissioner, and a member of the Peace Commission, than whom no one has had a greater opportunity, or availed himself more industriously of it, to become intimately acquainted with the Indian character, bears this interesting testimony to the same point: *

"Seen in their native state, and before they have been brought into contact with civilized men, the Indians have many of the noblest traits. They have great love for fame and glory, contempt for suffering and death, and not one element in their nature that will lead them to submit to any form or condition of slavery.

"They have quite correct and philosophical ideas of government and laws; all have a belief in a future state, where the conditions will depend upon conduct during earthly existence; they have good powers of thought and reason; and not a few of each tribe have the rare faculty of oratory.

"Are there not here sufficient elements and traits of character, by proper influence and training, to develop into a noble civilized race? They seem to be in no respect inferior to our European ancestors, at and previous to the invasion by Cæsar. They are savage and nomadic; so were the European races. They are warlike and brave; so were the European races. They are revengeful; so were the European races. And there seems to be nothing in their nature or condition to preclude them from civilization, that might not be found in the nature and condition of our ancestors. We therefore conclude, when we compare this race with any of those who, from a state of barbarism, have risen to civilization, that we find them in no respect inferior, and that there is nothing in the natural organization and condition of the Indians, to preclude them from civilization and mental culture, notwithstanding the unsatisfactory and terrible result of a century of effort to that end, on the part of our government."

Their perceptive faculties, particularly sight and hearing, are those which have been principally exercised for generation after generation, and this fact must be kept prominently in mind in any system of education proposed for them. Their sight and hearing are acute, and strong, and they learn rapidly by these. They are very quick at imitation. When it is proposed to teach them any new thing, they seem to open all their faculties intently, to imbibe the new idea; and it is of the highest importance that they be *taught right* the first time; for, *as* they are then taught, they will ever after practice. An error then made, cannot be corrected. They entertain such great regard for truth, that they lose entire confidence in any one who once deceives them, and if in instructing them in any process, a person tells them what is not correct, the first time, they will never have sufficient confidence in what he says afterwards to correct the error. This regard for truth appears to be instinctive with them. An Indian chief brought a young Indian we were told, before a white Commissioner, to give evidence, and the Commissioner hesitated a little in receiving part of the testimony, when the chief spoke up with great emphasis, "Oh! you may believe what he says: he tells the truth: *he has never seen a white man before!*"

A Missionary lady at the Winnebago Reservation, gave us an invitation to attend her Sabbath School, which we acepted, and she brought before us a class of some twenty Indian children, who attended school through the week, of both sexes, from twelve to twenty years of age we would judge, who she said did not know a letter a year ago, to read in the New Testament. She asked us where they should read, and we proposed they should begin at the fifth chapter of Matthew, to which they soon opened; and they proceeded to read, each reading a verse. They read with a correctness, deliberation, and distinctness of articulation which surprised us, so that every word could be readily understood, although there was occasionally the Indian peculiarity of pronunciation.

Such progress in one year from the alphabet astonished us. To satisfy ourselves more fully, we asked the teacher if they understood what they read? "Oh no," says she, "not a word. They do not know the meaning of a single word they have read, but have only learned to connect the *sight* of the letter or word, and the *sound.*" This was a discouraging response for progress in education under the present system employed with them, but a most significant and valuable fact in relation to their *capacity* to acquire knowledge. If in one year, with such small advantages, they could be taught to connect properly so great a number of the *signs* of things, with the *sounds* by which they are designated, what might not be done, by a proper system of "object teaching," under a benevolent, live teacher! There is much cause of encouragement.

We think it proper to point out a great difference that exists between teaching Freedmen and Indians. With the former, there is an existing medium of communication between mind and mind, by a common language which each understands, thus enabling the teacher to impart knowledge at once; but the best and most learned of English teachers, who does not know a word of the Indian language, among a class of Indian children, however desirous to learn, who do not understand English, will be in a very helpless condition. He will be able to do nothing to enlighten them. His desires may be ever so strong, and his heart warmed with affectionate philanthropy, but all is sealed. There is no channel open by which he can communicate with their heads or their hearts. The interpreter, if you chance to find one, will do this in part. But this is necessarily a slow, dull, and cold mode of communication, as we frequently experienced in councils, and especially in religious meetings. But there is nothing in this to discourage. The teachers *must*, and *will*, in time, learn the languages of the tribes in which they teach, and be teachers and interpreters both, and bring the children to understand the English language, and possess this important qualification for citizenship.

The Indians possess a keen and delicate sense of justice, are very grateful for kindness and favors, and acquire warm affection for those who habitually extend them: and they possess great fortitude, and intrepidity, and enduring patience. And these qualities, with their regard for truth, and their great facility for acquiring knowledge through their perceptive faculties, are certainly strong points upon which to rely in order to secure their elevation to any proposed plan of civilization and enlightenment.

INDIAN PECULIARITIES AND SUPERSTITIONS.

The women carry their papoosas on their backs, sometimes making a kind of pocket of their blanket, by putting it over their shoulders with the folded edges up, and the child inside, all covered but its head, and bringing the ends of the blanket tightly under the mother's arms; and sometimes fastening them with the back to a smooth board, a little larger than the child, and putting them in the blanket, or carrying them without. When thus tied to a board, the child will play with its hands, as its mother walks along, and when she stops, she will lean the board with the child on it, against the wall, or anything at hand, and the child be just as quiet and contented, as a kitten which a cat is carrying in its mouth.

They bury their dead on the highest points of land, in order, as we were told, that the spirit of the departed might have a good view of the Prairie, they believing that the spirits of the dead continue to be gratified with whatever interested them while living. On almost every high point of land, near an Indian village, we would see a burial enclosure. In the coffin or grave, they place the pipe and tomahawk of the deceased, and all the articles and relics which he valued and loved while living, and kill his pony, and lay it by his grave, so that his spirit may ride the spirit of the pony. We saw the skulls of numerous ponies at the graveyard we visited.

Some Indians place the coffins or boxes containing the dead, in trees, withing them securely to the body and limbs of the tree. We saw one tree with twelve such boxes resting among its branches, an interesting and suggestive sight, and how we craved ability to understand the force or meaning attached to it. Others put them, in a similar way, on posts or scaffolds. Others again bury the dead in a sitting posture, with the top of the head just below the level of the surface ground, and the legs extended on the bottom of the grave; sprinkle a little earth over the corpse, and cover the grave with boards. We looked into several such graves There was nothing perceived, in the least degree offensive; whether they possessed some mode of embalming the dead, we were unable to learn. The most probable conjecture we could form of their object in putting the coffins in trees or on scaffolds, was, in order that the flesh might decay, and the bones, for which the Indians have such high veneration, be preserved, for removal, if needed.

The Indians have no fear of death, nor, if they do their duty while living, have they anything unpleasant connected with the after-life; on the contrary, they contemplate the spirit-life with happiness, delight and joy.

Henry B. Whipple, Bishop of Minnesota, one of the strongest and best friends the poor Red-men have, related a circumstance, of his knowledge, so illustrative of the Indian character, that it is thought not improper to incorporate it in this report. Among the Indians imprisoned in connection with the horrible Minnesota massacre of 1862, was a distinguished Indian who was visited in prison by a gentlemen who was a physician. The Indian, being desirous of knowing a little of the probable fate that was before him, asked the physician what he thought the Government would do with him. The physician apprehending his case was a hopeless one, hesitated to answer the inquiry. The Indian repeated his question, when the doctor said to the Indian, calling him by name, I fear they will hang you. The Indian dropped his eyes a moment to the floor, then raised them, looked steadily at the doctor and calmly remarked: "Well, I don't care; I am not afraid to die; when I go to the spirit world, I will go up to the Great Spirit, and look Him right in the face, and tell Him of the multiplied wrongs and cruelties inflicted on His red children by the white man, and *He won't scold me much.*"

The Indians were very much disturbed by the great eclipse. They were told in the morning, that the sun would go out that day. They shook their heads, and said "no; sun no go out; white man don't know." They were again assured that it *would* go out, when they repeated their contradiction with great emphasis: "*No; sun no go out; white man don't know.*" When it began to grow dark in the afternoon, they looked up and saw what they thought to be a part bitten out of the sun, and they exclaimed, "Monster eat sun—sun very sick," and set off in full run for their lodges. Very soon they came out with their doctors or "medicine men" as they call them, and their guns or pistols, and commenced shooting up at the "monster" which was eating the sun, which they continued for some time. When the eclipse began to go off, and the sun came out, they exclaimed, "Now sun get well, monster dead; *sun was very sick.*"

We must not marvel at our red brethren being so superstitiously disconcerted by the eclipse, when we learn that a *white* woman in Ohio, when she beheld the "sun being darkened," regarded it as the prophesied signal of the "end of the world," and was so terrified that she ran some distance, and then fell down dead.

The Indians appear to have more present enjoyments and amusements, than we were prepared to expect. Besides riding their ponies as before referred to, they have a game in which all the young men seem to delight, inviting to athletic foot exercise, and great dexterity and skill, their success in which astonished us. These competitive amusements, and the absorbing hold they took of the Indians' minds, gave us a higher interest by far, than the mere witnessing of them, from their presenting another point in the Indian character, which is susceptible of being so successfully employed in their elevation, civilization and enlightenment.

*Senate Ex. Doc., M. 13th, 40th Congress, 1st Session, page 69.

TEXAS.

THE RESULT OF THE STATE ELECTION.

WASHINGTON, D. C., Jan. 12.—The following telegram was received at the War Department on Sunday;

HEADQUARTERS, AUSTIN, TEXAS, Jan. 8, 1870.

The law of April 10, and the proclamation of July 15, 1869, have been complied with in the State of Texas. The Constitution is adopted almost unanimously, and the following persons elected State officers: J. E. Davis by a plurality of 783, for Governor; Flanigan, Lieut. Governor; Blaidsel, Comptroller; Honey, Treasurer; Knechler, Land Commissioner. The above-named persons have been appointed officers of the Provisional Government.

J. J. REYNOLDS, Brevet Major General.

VIRGINIA.

WE put on record the following Memorial, which indicates to what extent the Conservative Republican Senators and Members of the House of Representatives have deliberately ignored the real situation of the colored and white loyalists of Virginia, to the end that they be "magnanimous" to their rebel oppressors:

MEMORIAL IN REGARD TO THE ADMISSION OF VIRGINIA.

Read in the Senate, January 12, 1870.

WASHINGTON, January 11, 1870.

To the honorable the Senate and the House of Representatives of the United States:

We, the undersigned, loyal Republican citizens of Virginia, having this day assembled in the city of Washington for consultation, and having duly organized, unanimously represent to your honorable bodies that we are anxious for the prompt admission of the State to representation upon such terms that a loyal civil government may be maintained and the rights of loyal men secured, which we feel assured cannot be the case if any condition less than the application of the test-oath to the Legislature shall be imposed by Congress.

The loyal people of Virginia have had no hearing before the Judiciary Committee of the Senate, or no notice or information, direct or indirect, that the Committee intended to consider the question of our admission until after the same had been acted on, and a bill reported to the Senate for the immediate and unconditional admission of the State. Could the views and situation of the six hundred thousand loyal people of Virginia, whom we represent, and who are now enduring oppression at the hands of the rebels in its most cruel forms, have been represented before the Committee, we do not believe any such bill would have been reported.

Before the Reconstruction Committee of the House the loyal people of the State have had only a partial hearing.

Statements, chiefly of a general character, have been made before it, but no evidence, whatever, in the legal sense, has been given or asked for, and its proposed introduction has not been consented to. While only three persons have been heard before the Committee in favor of the application of the test-oath to the Legislature, to wit: Messrs. Wardwell, Porter and Rounds, seven have been heard in opposition, namely, Messrs. Turner, Crenshaw, Walker, Hine, Platt, Bland and Budd.

If a hearing can now be had before the Senate and House Committees, and which we respectfully request may be granted, we pledge ourselves to show by sworn witnesses of irreproachable characters, residing in Virginia, (among them judges, military commissioners, members of Congress, the Legislature, and registration officers, and who conducted the election, etc., etc.)

1st. That the majority of the Legislature were elected by intimidation, fraud, violence, and the prevention of free speech, but principally by the first named auxiliary; and hereupon we respectfully suggest whether it would not be as well to adhere to the existing reconstruction acts, which expressly provide that before the State is admitted Congress must be satisfied "that all the qualified voters had the opportunity to vote freely, without restraint, fear, or the influence of fraud."

2d. That murders and all sorts of outrages are perpetrated by rebels upon loyalists, and because of their loyalty, in which frequently no attempt to arrest is made, and when the offenders are brought to trial, *rebel juries*—colored men being as rigidly excluded from the jury-box, as if they had committed some great crime—are ready and fast to acquit.

3d. That the right of secession has never been renounced, but is now as firmly and universally believed in by the white people of Virginia, as at any period during the war.

4th. That it was publicly stated in the canvass by the leaders of the so-called Walker party, that they merely supported the expurgated constitution for the purpose of securing the admission of the State, and advocated the election of their candidates to the legislature and for State officers, for the avowed purpose of defeating its provisions in behalf of human rights, and general education; and on this basis they secured the support of the conservative party for the expurgated constitution, and their State and legislative tickets.

5th. We will show that the pledge made by the Turner delegation, that the legislature would carry out the new constitution in its spirit, was made with no purpose whatever of its ever being fulfilled. We will prove that some of the leading members of that delegation, shortly afterwards, publicly avowed that the pledge was only given for the purpose of gaining admission, and they stated that after that event "they, (meaning the Congress of the United States), would find that they had got a lion in the sheep fold." One of the party also stated that when Gen. Butler told him he would "take the word of a Virginia gentleman," he felt for his watch, because he "knew that the General had very *taking ways* with him." They also said that when asked to add to their memorial to Congress for unconditional admission the pledge that the Legislature would carry out the constitution, that they "would just as readily, if asked, have certified that Gen. Butler never stole any spoons;" and much more abuse of a shameful character of Gen. Butler and chuckling over their power to "hoodwink" him and the Congress of the United States.

6th. We will show that Gov. Walker was a copperhead during the war, in full sympathy with the rebellion, and President of the "Invincible Club," of Chicago, which was organized for the purpose of rescuing rebel prisoners from Camp Douglass, and that his political proclivities have undergone no change since he has been in Virginia. He was the candidate of the rebel party of the city of Norfolk two years ago for a seat in the Constitutional Convention, and, out of a poll of nearly two thousand colored voters, received only eight votes. He publicly stated in the canvass last summer that he "should vote for Gen. Robert E. Lee for Governor, because he was the greatest soldier of the age," and also because he and Gen. Lee occupied the same political platform. We will also show that Gov. Walker is pledged to defeat the county organization clause of the new constitution, which involves the school system, and also the provisions of that instrument which are intended to secure the civil and political rights of the colored people of the State. We can also show that even since his election, he has publicly referred to the State of Virginia as having been under usurpation and tyranny for the last four years—meaning, thereby, if the language meant anything, to pronounce the reconstruction policy of Congress revolutionary and void.

7th. These, and other facts which can be established, will doubtless satisfy the Congress that Virginia ought not to be admitted unless the Congressional test-oath shall be required of the present rebel Legislature, and the seats of those who cannot subscribe to it awarded to their eligible opponents who received the next highest number of votes, where the circumstances would justify the application of the English rule, which would be the case in nearly all, if not in every, instance.

I. P. BALDWIN, Chairman,	Prince William Co.,	Va.
WM. T. BAILEY, Secretary,	Richmond,	Va.
BALLARD T. EDWARDS,	Chesterfield County,	Va.
ROBERT NORTON,	York "	"
JAMES T. S. TAYLOR,	Albemarle "	"
BURNHAM WARDWELL,	Richmond,	Va.
SAMUEL D. WILLIAMSON,	Campbell County,	Va.
LUTHER C. TIBBETTS,	Fredericksburg,	Va.
GEORGE C. ROUNDS,	Prince William County,	Va.
CHARLES H. PORTER,	Richmond,	Va.
WM. E. CROCKETT,	Caroline County,	Va.
GEO. C. MARSHALL,	Amelia County,	Va.
JAMES MORRISSEY,	Richmond,	Va.
LUTHER LEE, Jr.,	Norfolk County,	Va.
WM. TROY,	Richmond,	Va.
JAMES R. DOUGHTY,	Prince William County,	Va.
O. A. BRUMMELL,	Richmond,	Va.
P. H. MONTAGUE,	Richmond,	Va.
JAMES W. FLOOD,	Powhatan County,	Va.

Endorsement by Hon. R. S. Ayer, M. C., 1st Congressional (Va.) Dist.

I was not present at the meeting, but endorse the foregoing memorial. R. S. AYER.

THE LABOR QUESTION.

THE SUFFERING POOR.

From the Boston Commonwealth.

Editor Commonwealth:—A well-known citizen, one entitled to the name of philanthropist, said lately that all the stories of suffering paraded at working-women's meetings were "bosh;" and we have heard elsewhere of the "cowardly whining of shiftless working-men." To this class of indifferent or heartless critics I wish to offer two or three *facts.* Let them go to a building close to one of our largest railway-stations, covering five thousand feet of land, containing sixty-two rooms, occupied by four hundred and fifty human beings, without ventilation, without sun, its passages at mid-day dark as midnight, two faucets in the yard the only supply of water, and the other accommodations needed in dwellings shamefully wanting. Filth, want and disease fill the house. Out of these victims for a property assessed at $30,000 a rent of $5,000 is annually ground.

This is no poor man's effort to scrape together an income out of fellow-paupers. It was owned by a wealthy citizen, honored repeatedly with confidence by the community, who was not ashamed to collect his *unearned* rent by most cruel means. It now belongs to one whose name, given to a town, is found on the map of Massachusetts.

Near by is the filthy room where lately a woman was murdered—the dispute being for five cents.

Cross the city, passing through granite palaces, and you come to a larger hive yet. This frail building, with two hundred and fifty rooms, a family in each, holding more than a thousand persons—no air, no sun—herded like beasts with no means of preserving the decencies of life. A farmer's horse is more comfortably stabled. London may equal this, but you must go to the worst underground tenements of New York to outdo it. The reason why I cannot paint these loathsome dens faithfully is that you would not print words which alone can fitly describe them.

The Bureau of Labor at the State House finds that the ordinary mechanics of Boston *do not earn enough to buy the necessaries of life the year through.* This is the general rule, not an exceptional case. If this is "bosh," what is suffering?

If to complain of this is "cowardly whining," at what point may a starving man, condemned to filth and disease, ask the sympathy of his fellows?

ELEANOR D. ROCKWOOD.

BOSTON, January 4th, 1870.

THE VIRGINIA QUESTION IN THE SENATE.

THE rebels of Virginia have found champions of their cause in the Senate in Senators Trumbull and Stewart. Both these Senators have acted a part which would have been quite natural to expect of them if they had been sent to the Senate by rebel rather than Republican constituencies. Mr. Trumbull found it in his way to be especially vindictive towards Mr. Sumner. Fortunate will it be for Virginia and for the country at large if Mr. Sumner's timely warning against speedy admission is heeded. That it will be seems now hardly probable. We take from *The Globe's* report of the Senate proceedings, Thursday, the 13th inst., the following extracts:

MR. SUMNER.—Mr. President, you may remember in ecclesiastical history the story of a bishop who said, "I judge myself to be burnt," so entirely satisfied was he of his ecclesiastical guilt. Listening to the Senator from Illinois I was reminded of this early incident. After a speech, from beginning to end one prolonged personality, where from his first sentence to his last he did not forget his personal object, he breaks forth with the declaration that personalities are wrong; that they ought never to be introduced. Did not the Senator condemn himself? Did he not judge himself to be burnt?

I know not if that Senator, considering the ardor with which he has entered into this discussion, is open to reason. I am inclined to think he is not, when I reflect upon what he has just said and see how, throughout, it is without reason; how he does the very thing that he condemns, and then proceeds still further to arraign another person who has no privilege of reply on this floor. The Senator is courageous; he attacks the absent, he attacks a member-elect of the other House, and in the pursuit of that attack proceeds to arraign me, who had presumed to converse with him. "My offense hath this extent, no more." I have conferred with the honorable member-elect from Richmond, and for this the Senator from Illinois makes an assault on him and then on me. I repel his assault.

Has not the member-elect from the Richmond district an equal privilege on this floor with the provisional governor of Virginia? Will the Senator from Illinois assert the contrary? The member-elect was here, if not by the precise rules of this body, yet in conformity with well-established usage and courtesy; but all this cannot save him from the assault of the Senator from Illinois.

The Senator began by asking if I was the exclusive representative of the loyal people. Oh! no sir; I am not. Happy am I to think that no such great responsibility is on my shoulders. But I know too well that the loyal people of the South, including the millions of the colored race, find little support in the Senator from Illinois. I have tried in my humble way to do what I could for them, and I mean to continue in that way to the end. I wish that in that I could have the support of the Senator; but his course, we know, on this great subject of reconstruction, from the early beginning

DEFECTIVE ORIGINAL COPY

down to this date, has been wayward, eccentric, running off from the line of just safety and protection. How can we expect to recall him now who has been so long a wanderer? Had he begun in a different way, had he traveled regularly on the great highway, we might now count upon his support. He is acting still according to his own precedents. How often before have we been obliged to encounter his influence as we were seeking to lay the great foundations of peace and reconciliation in this Republic! How often has he shown his tenderness for the remains of the rebellion, and refused to join us in trampling it out. And now, again, that this rebellion is again lifting its head seeking to enthrone itself on an act of Congress and to obtain additional prerogatives in the independence of Virginia, the Senator from Illinois, true to the precedents of his life, comes forward to help their cause. Sir, I am not with him, but I am against him. I am for the loyal people of the country without distinction of color. For them all I would provide a protection that will be a true safeguard.

Sir, it is sad to be obliged to say these things at this late day. It is sad to be obliged to listen to such a speech as we have heard from the distinguished Senator. It is melancholy. It will be written down hereafter as an unhappy chapter in our history that one having reached so honorable a position as that Senator should now trifle at this last moment with the great interests of freedom and of humanity involved in the settlement of this question. The Senator trifles with the loyal people of Virginia; he trifles with the rights of the colored people, all of which are now in jeopardy. He says "hand them over to the Legislature," a Legislature, as we know, steeped in treason to the lips; a Legislature, as he knows, which cannot take the oath of loyalty. Unhappily the Senator finds too much support on this floor. I regret it; I wish it were otherwise. It may be that my opposition will be ineffectual. It may be that this bill will pass and that these people will be handed over to the tender mercies of rebels; but I, at least, shall have the satisfaction of making my opposition to it, and of declaring my profound conviction that its passage will be disastrous to peace in the State of Virginia. * * * * * * * *

Mr. SUMNER.—Mr. President, I ask your pardon for adding another word; but I beg to say at the outset that nothing that the Senator from Illinois can say shall draw me into any vindication or explanation of the course I have held in this Chamber on the subject of slavery and in the vindication of human rights. That Senator may impeach it. He may point against it the shafts of his ridicule. My record is made up, for good or evil, and nothing that I can now say by way of explanation or addition, nothing that the Senator can now say by way of impeachment or ridicule, can in any way change it. I commit it to the history of my country.

And now I turn to the Senator from Illinois. He takes credit to himself as sustaining the reconstruction measures. From his position as chairman of the Judiciary Committee it was his duty to report certain bills; but now I put to him the question: when the proposition was first made in this Chamber to confer suffrage upon the colored race at the South as the corner-stone of reconstruction did it not encounter his vehement opposition? Did it not triumph over that opposition? Oh, how many times I remember that painful, heart-sickening opposition! I cannot forget one long night, or rather one long evening stretching to Sunday morning, absorbed in counteracting the effort of the Senator to foist a State into this Union without that essential condition, precisely as he is now trying to foist Virginia into the Union. Senators cannot forget what was known as the Louisiana question. I then took the responsibility, in conjunction with honored friends now at my side, of defeating that measure. Does the Senator from Illinois remember it? I urged then that reconstruction was impossible without equality before the law. The Senator sneered at my efforts then as now, and insisted upon the admission of Louisiana without recognition of the rights of the colored people. Such admission would have been the model for all the States, and thus would the sacrifice of the whole colored race have been perpetrated. And now he stands up here and says that he has always been true to reconstruction. True to certain technicalities of reconstruction he may have been, but never true to the great fundamental principle without which reconstruction is nothing; never true to the sacred cause without which peace and reconciliation were impossible.

The Senator makes a mistake. He made a mistake in the personalities with which he began today. He makes another in claiming for himself that he has from the beginning been true on this great question. It is my duty to say that he has not been. I do not wish to follow up this record by accumulating instances of infidelity. God forbid. I did not introduce the question. I made no allusion to justify its introduction. The Senator from Illinois began it, and he must take the consequences.

Something else was said by the Senator at the end of his remarks, perhaps to divert attention. Ingenious debaters like the Senator know very well how a bad cause may be helped by changing the issue, and so before he sat down he undertook to say something about the question of testimony before the Judiciary Committee; he was not aware that any had been proffered. But is not the Senator aware that from the first day of this week, when the plan was apparent to precipitate this question, I constantly stated that there was such testimony? The Senator opposed any postponement of the pending debate in order to give these loyal people an opportunity of being heard. They were nothing but loyalists. Poor creatures! They did not have the affection of the Senator from Illinois. That was given to a rebel Legislature.

It was in pursuance of the effort I made on the first day of this week that yesterday I presented a memorial from loyal citizens of Virginia here in Washington. I presented it as a memorial and asked to have it read. The Senator from Nevada [Mr. Stewart] in the remarks which he so kindly made with regard to me later in the day, said that in asking to have it read I adopted it. I can pardon that remark to the Senator from Nevada, who is less experienced in this Chamber than the Senator from Illinois; but the latter Senator has repeated substantially the same remark. Sir, this is a new position, that in presenting a memorial one adopts it, especially when he asks to have it read. Why, sir, what is the right of petition? Is it reduced to this, that no petition can be presented unless the Senator approves it, or that no petition can be read at the request of a Senator unless he approves it? Such a limitation on the right of petition would go far to cut it down to its unhappy condition in those pro-slavery days which some of us remember. Sir, I was right in presenting the memorial and right in asking to have it read.

And now, what is its character? It sets forth a condition of things in Virginia which might well make the Senate pause. It does not make the Senator from Illinois pause, because he has joined with this rebel Legislature; but I think no candid person can have listened to that memorial without seeing that it contains statements with regard to which the Senate ought to be instructed before it proceeds to a vote. Do you consider, sir, that when you install this Legislature you consign the people of Virginia to their power? Do you consider that to them belongs the choice of judges? The whole judiciary of the State is to be organized by them. They can organize it in the interests of freedom and humanity, or in the ancient interests of the rebellion. I am anxious that this judiciary should be pure and devoted to human rights. But if the policy is pursued which finds such strenuous support, especially from the Senator from Illinois, farewell then to such a judiciary—that judiciary which is often called the palladium of the Commonwealth, through which justice is secured, rights protected, and all men are made safe. Instead of that you will have a judiciary true only to those who have lately been in rebellion. You will have a judiciary that will set its face like flint against those loyalists that find so little favor with the Senator from Illinois. You will have a judiciary that will follow out the spirit that the Senator has shown to-day, and do little else than pursue vindictively these loyalists.

There has been allusion to the Governor of Virginia. The Senator says I have made an assault upon him. Oh! no. How have I assaulted him? I said simply that I understood he was on the floor, as the member-elect from Richmond was on the floor. That is all that I said. But, now, there is something with regard to this Governor to which I should like to have an answer; possibly the Senator may be able to answer it. I have here a speech purporting to have been made by him at an agricultural fair in the southwest part of Virginia after the election, from which, with your permission, but sir, without adopting it at all or making myself in any way responsible for its contents, I will read.

Mr. HOWARD.—When was it made?

Mr. SUMNER.—Since the election. Mr. Walker, addressing the audience, says:

"A little talking sometimes does a great deal of good; and that expended in the late canvass I heard in a voice of thunder on the 6th of July, when the people of your noble old Commonwealth declared themselves against vandalism, fraud, and treachery. Virginia has freed herself from the tyranny of a horde of greedy cormorants and unprincipled carpet-baggers, who came to sap her very vitals. I have no other feeling but that of pity for the opposition party, who were deceived and led by adventurers having only their own personal aggrandizement and aims in view, with neither interest, character, nor self-respect at stake, for this a majority of them never had."

Now, sir, what are the operative words of this remarkable speech? That this very Governor Walker, who finds a vindicator—I may say, adopting a term of the early law, a compurgator—in the Senator from Illinois, announces that by this recent election Virginia has "declared against vandalism, fraud, and treachery;" has "freed herself from a horde of greedy cormorants and unprincipled carpet-baggers, who came to sap her very vitals." Pretty words these!

Such is the language by which this Governor characterizes loyal people from the North, from the West, from all parts of the country, who since the overthrow of the rebellion, have gone there with their household gods, with their energies, with their character, with their means, to contribute to the resources of the State! In the words of this Governor, who represents the policy of the Senator from Illinois, they are "a horde of greedy cormorants and unprincipled carpet-baggers." Such is the characterization made by this Governor with whom the Senator from Illinois is now coöperating. Sir, what does all this suggest? To my mind unhappy days in the future; to my mind anything but justice for the devoted loyal people and Unionists of that State. And now, sir, while I make this plea for them, again let me say I present no exclusive claim to represent them; I speak now only because others do not speak; and as in other days when I encountered the opposition of the Senator from Illinois, I was often in a small minority, sometimes almost alone, I may be so now; but I have a complete conviction that the course I am now taking will be justified by the future. Sad enough if it is so. I hope it may be otherwise.

National Anti-Slavery Standard

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, JANUARY 22, 1870.

ANNUAL MEETING OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

THE MASSACHUSETTS ANTI-SLAVERY SOCIETY will hold its Thirty-Sixth Annual Meeting on Thursday, January 27th, at the Horticultural Hall, in Boston. The sessions will begin at 10 o'clock A. M., and continue throughout the day and evening.

The XVth Amendment, the attitude of Congress toward Reconstruction, the need of a National system of Education, if any State fail to establish one, the claim the Negro has to special protection, to land, and that the Nation furnish him, at the start, with the means of establishing himself on it, a house to shelter him, and tools to work with:—these are deeply interesting and vital topics. We trust all the old friends will rally and assist in the discussions.

WENDELL PHILLIPS, Rev. JOHN T. SARGENT, AARON M. POWELL, Col. T. W. HIGGINSON, MARY GREW, Mrs. MARY A. LIVERMORE, and, it is hoped, WILLIAM CRAFT, FREDERICK DOUGLASS, Rev. O. B. FROTHINGHAM, STEPHEN S. FOSTER, and others, will be among the speakers.

JOHN T. SARGENT, President.

CHARLES K. WHIPPLE, Secretary.

THE THIRTY-SIXTH NATIONAL ANTI-SLAVERY SUBSCRIPTION ANNIVERSARY.

THE Managers of the Thirty-Sixth Anti-Slavery Festival again remind the members and friends of the American Anti-Slavery Society of the need there is that they should still contribute to sustain its operations, and especially to circulate its organ, THE NATIONAL ANTI-SLAVERY STANDARD.

The experience of the last year eloquently justifies the policy of continuing its efforts to teach and mould public opinion.

Congress has submitted to the States a XVth Amendment, which will make the negro safe, so far as law can: placing him, politically, on the level with other races. Twenty-two States have ratified it. There is a fair prospect that, with proper efforts, the other six States needed to incorporate it into the Constitution may be obtained. Till that be done we keep watch and guard.

The protection of the emancipated race, which the Executive, and Congress and the Freedmen's Bureau seem equally to have neglected, is another object of vital importance. The reports from the rebel States are heartrending. Facts, gathered not from private report but from official documents, show that ruthless anarchy prevails throughout one-half the South. It is not hard judgment to say that the Government shows no disposition to grapple with this grave difficulty. Public attention needs still to be directed toward this shameful and guilty neglect.

The different plans for securing land to these defenceless victims, need discussion. Without this foundation mere political rights are empty words.

We again urgently beg the means to keep our counsel, our rebuke and our admonition before the public.

The usual Festival will be held at Horticultural Hall, Boston, on the evening of Wednesday, January 26th, where all the friends of the Cause are cordially invited to meet, and where Donations will be, as usual, received at the different tables.

The Hall will be open from 5 o'clock until 10 P.M. It will be an occasion of unusual interest. Addresses by Rev. WILLIAM HENRY CHANNING, JULIA WARD HOWE, WENDELL PHILLIPS, Rev. JOHN WEISS. Vocal music and refreshments.

The celebrated singer, Miss GRAZELLIN RIDGWAY, and the eminent pianist, CARLYLE PETTRISILIU, have kindly offered their services for the occasion.

Subscriptions may also be sent either to THE STANDARD office, 39 Nassau street, New York, to R. P. HALLOWELL, 98 Federal street, Boston, Mass., or to any of the subscribers.

LYDIA MARIA CHILD,	Wayland,	Mass.
SARAH SHAW RUSSELL,	Boston,	"
ABBY KELLY FOSTER,	Worcester,	"
LUCRETIA MOTT,	Pennsylvania.	
LIDIAN EMERSON,	Concord,	Mass.
ELIZABETH GAY,	Chicago, Ill.	
MARY GREW,	Philadelphia,	Pa.
MARY E. SARGENT,	Boston,	Mass.
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MARY H. HALLOWELL,	Rochester,	N. Y.
AMY POST,	"	"
ELLEN CRAFTS,	London.	
SARAH MARSTON,	Boston.	

Refreshments will be for sale at the Festival, and those friends who wish to make contributions for this purpose will find Horticultural Hall open, and some of the committee there to receive their gifts any time after 10 o'clock on the 26th of January, the day of the Festival.

Circulars, admitting the bearer and friends to the Festival may be had, without charge, on application to any of the Managers, to Rev. JOHN T. SARGENT, 13 Chestnut street, Boston; to R. P. HALLOWELL, Esq., 98 Federal street, Boston, or at the office of THE STANDARD, No. 39 Nassau street, New York. Tickets of admission, fifty cents, to such as are not provided with circulars.

There will also be opportunity for friends attending the meeting of the Massachusetts Anti-Slavery Society the following day (Thursday) to obtain lunch in the lower Horticultural Hall.

VIRGINIA.

THE policy of admitting Virginia in her present condition is suicidal. It is only surrendering another State to the rebels—giving them another fulcrum and adding so much strength to their lever. The Republicans seem madly determined to lose no opportunity of strengthening their enemies. They seize every chance to give back to Rebeldom its old strongholds.

Meanwhile the loyal people are left to lawless anarchy. The prospect to them is blackness of darkness. If there should ever be another rebellion none but the stark-mad, or idiotic patriots will ever be so foolish as to *show* their attachment to the nation. The history of to-day will show them that the road to office, to protection and to national consideration, to future influence in State affairs, is either to stand neutral when the flag is assailed, or better still, to strike at it as hastily as one can. Only on such conditions can one expect to have protection in his native State or any influence in shaping its policy, when the war ceases. To fight for the flag is to sacrifice everything while the war lasts and see gainful contracts given to rebels: then when the war ends to be ordered to commit Hari Kari or draw water and hew wood for some rebel Hangman.

"Humor your enemies and snub your friends" may be a good—base—maxim if no peril impends. But woe betide the Nation that acts on it, if another storm comes. We once thought the Nation's conduct toward the negro was unparalleled in baseness. But the mood is chronic. We use the same selfish, heartless and ungrateful policy toward all loyalists, black and white.

Protest seems vain. A few radicals in the Republican party have tried again and again to hold it up to honor and its pledges. All in vain. The old truck and dicker policy, which made the Whig party at once weak, wicked and ridiculous, poisons this Republican party, the ricketty bantling, which Whig flap-doodle has fastened upon us. The only question left is how shall the results of this weakness be guarded against? These newly marshalled armies of Lee, called Virginia and Tennessee, will, of course, wholly defy and disobey the late Amendments of the Constitution. To give to the injured parties in those States a right of action in the National Courts would be a doubly futile remedy. The Expense alone would render it so. "The Courts are always open," said, haughtily, the British Tory to the trampled Radical. "Yes," replied Horne Tooke, "So is the London Tavern, *to those who can pay.*" Then again Chase sits on that Bench. "Go to Chancery," said an impatient judge to counsel arguing a case of which his Honor refused to take cognizance. "Would you send a dog there that you loved?" was the rejoinder. A loyalist withstanding rebels before a Bench which exists only to intrigue for a nomination from Tammany!

Suppose Tennessee or Virginia refuses to count black votes, practically drives them from the ballot-box by force or fraud, or outweighs loyal votes by those of men disfranchised by National law? Shall we leave the poor and friendless victims to a suit at law? Ridiculous! Such legislation would be like the Quaker guns that frightened McClellan; and it will be of use when rebels adopt McClellan or some Republican Senator for their leader. No, the only thing left us, now that these rebel States are admitted is to press on Congress the duty which the late Amendments to the Constitution impose on it; "to enforce them by appropriate legislation." "Legislation" may fairly, does necessarily, include all Congressional action. The only safety in future, for the intelligent and earnest (that is—the radical) section of the Republican party is to put their feet squarely down with the determination to admit no Senator or Representative into Congress who comes from a State which has left its ballot-boxes unsafe for loyal men to approach; which has allowed disfranchised men to vote, or has put into office men ineligible under the National law. This is the only point where any effectual remedy can be applied. Without assuming this attitude, the late Amendments are waste paper for the next ten or twenty years. This is the only way to kill a vicious extent of State sovereignty. Without this check the rebel element will get the chance to appeal their case from Grant's sword to Senatorial law-babble, and thus drown out justice in one weak, washy, everlasting flood of lawyer's crotchets or *Tribune* "magnanimity": while knaves cheat and murder, loyal men fly or suffer, the South sinks into the slough of a Mexican anarchy, and thoughtful men point at Republican Governments as alike incompetent to make head against either the grog-shop demagogues of a great city like New York, or the perjured rebels of great States, like Lee and Wirz of Virginia, or Johnson and Pillow of Tennessee.

WENDELL PHILLIPS.

THE FIFTEENTH AMENDMENT.

WE are able to report gratifying progress this week with the Amendment. Missouri and Kansas have each corrected and completed their ratification. On the 14th inst. the Minnesota Legislature, both Houses, ratified the Amendment. On the 15th inst., the Amendment was ratified by Mississippi. On the 18th inst., the ratification was completed in Rhode Island. The House passed the resolution by a vote of 57 to 9. The Senate passed the ratifying resolution last June. On the 14th inst., the Ohio Senate ratified the Amendment by a vote of 19 to 18. It is expected now that the House will complete the ratification in that State to-morrow (Thursday). It is also understood that Gov. Butler, of Nebraska, will presently call together the Legislature of that State, when it will also be added to the list of ratifying States. Georgia and Texas must ratify to gain admission for their Congressional representatives, and both will probably take action upon the Amendment at an early day.

The official list of the States which had ratified the Amendment, furnished for our use by Mr. Chew of the State Department, and given in THE STANDARD of December 18th, numbered Twenty-one. Alabama, Minnesota, Mississippi, and Rhode Island have since been added, making the present number Twenty-five. Three more States only are required. We may count Georgia, Texas, Nebraska, and Iowa, yet to vote, as well nigh certain to ratify; and Ohio as probable. It will be seen therefore that of the early success of the great measure there is scarcely room for doubt. AFTER RATIFICATION, ENFORCEMENT.

Our revised record of State ratifications is as follows:

MISSOURI,	March 1st, 1869. [corrected].
KANSAS,	February 27th, "
NORTH CAROLINA,	March 5th,
WEST VIRGINIA,	" 3d,
MASSACHUSETTS,	" 9—12,
WISCONSIN,	" 9,
MAINE,	" 12,
LOUISIANA,	" 5,
MICHIGAN,	" 8,
SOUTH CAROLINA,	" 16,
PENNSYLVANIA,	" 26,
ARKANSAS,	" 30,
CONNECTICUT,	May 19,
FLORIDA,	June 15,
ILLINOIS,	March 5,
INDIANA,	May 13—14,
NEW YORK,	March 17—April 14,
NEW HAMPSHIRE,	July 7,
NEVADA,	March 1,
VERMONT,	October 21,
VIRGINIA,	" 8,
ALABAMA,	November 16,
MINNESOTA,	January 14, 1870,
MISSISSIPPI,	" 15,
RHODE ISLAND,	" 18,
OHIO (Senate),	" 14,

List of States which have rejected the Amendment:

DELAWARE,	March 18, 1869.
KENTUCKY,	" 13,
TENNESSEE.	

The States which have not yet voted are

CALIFORNIA,	NEBRASKA,
IOWA,	NEW JERSEY,
MARYLAND,	OREGON,
TEXAS,	GEORGIA,
OHIO, (House).	

Ratifications, 25; whole number of States, 37. Number of States required, 28. Number necessary at the present date to complete the ratification, 3.

BY request we print the exact words of the XVth Amendment.

ARTICLE XV.

Section 1, The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of servitude.

Section 2. The Congress shall have power to enforce this Article by appropriate legislation.

The New Era, edited by Rev. J. Sella Martin, with Frederick Douglass as corresponding editor, comes to us this week from Washington. We welcome *The New Era* heartily, as a new and valuable ally in the continued struggle for the abolition of Caste. The first number is largely occupied with the proceedings of the late National Labor Convention. It is a large, nicely printed, well edited, and well made-up paper. The excellent key-note of its political opinion is sounded in the following, concerning the pending Virginia question, and the condition of the South:

"Virginia is to-day as thoroughly rebel and as completely unreconstructed as at any former period. Her loyalty is a sham, her acceptance of the situation a pretence, her submission a trick. It is well that Congress should pause in the business of surface reconstruction, and in the present instance avoid the necessity of hereafter undoing its work. Georgia and Tennessee have taught lessons to be heeded. Not only Georgia, but Tennessee, and not only these but every other of the late rebel States need yet longer to be made to feel that the nation has rights to be preserved and power to be respected."

The Era engages in a work of great usefulness which it will ably prosecute. We hope it may receive liberal support and encouragement. Its subscription price is $2.50 a year.

NATURALLY enough the Rev. Petroleum V. Nasby's constituents in Kentucky are greatly delighted with the action of the Rebel-Democracy at Albany in attempting to nulify the action of the last Legislature in ratifying the Fifteenth Amendment. A telegram, dated Louisville, Ky., January 17th, says:

"A message from the Governor communicating the reconsideration and rejection by the New York legislature of the Fifteenth Amendment, was received in the Kentucky House of Representatives with irresistible demonstrations of applause."

A STATE Woman's Suffrage Convention is to be held in Battle Creek, Mich., to-day (Thursday) and to-morrow. The call is signed by a large number of well-known, influential citizens, and the Convention promises to be one of much interest.

INDIAN AFFAIRS.

THE FRIENDS' SOCIAL UNION.

THE "Friends' Social Union" of New York, a Social and Literary organization of Friends and friendly people, has had under consideration at several meetings the Indian Question, reading and discussing the Indian Report from a Committee of Friends, which we are presenting in THE STANDARD. Franklin Haines, one of the members of the Committee who made the extended tour of observation among the Indians last summer, and Samuel Willetts, another member of the Indian Committee, added many interesting items of information, not embodied in the report, and much interest has been manifested in the discussion of the subject, participated in also by John D. Wright, Hannah W. Haydock, Thomas Foulke, John L. Griffen, Jacob Capron, William S. Carpenter and other well-known Friends. On one occasion the Hon. George W. Julian and Mrs. Julian, of Indiana, were in attendance, and Mr. Julian made brief, but very interesting remarks in support of the present humane experiment among the Indians, looking to ultimate citizenship. He also gave some account of the wrongs perpetrated against the Indians to dispossess them of their lands, and advocated for them permanent homesteads and encouragement and protection in agriculture. Several letters of recent date from the Superintendents and Agents among the Indians have been read at these meetings, giving a very encouraging account of the progress of the good work.

At the meeting last week, after the Report was concluded, the following Memorial Letter to the Senate and House of Representatives, prepared at the request of members of the Union, was presented by A. M. Powell, and, after discussion, adopted, and directed to be signed, in behalf of the "Union" by the Chairman and Secretary:

MEMORIAL OF THE "FRIENDS' SOCIAL UNION."

To the Senate and House of Representatives:

The humane and peaceful policy of dealing with the Indians upon our Western Reservations, in so far as it has been adopted by the present Administration, and encouraged by Congress, we most cordially and gratefully commend. The success of the experiment, thus far,—tried as it has been amid many discouragements, and with embarassing limitations,—is very gratifying, and amply justifies the wisdom of the President, and of those acting in authority, in entering upon it. As illustrating and corroborating kindred statements, we invite attention to the disinterested, impartial testimony of Bishop Clarkson of the Episcopal church, in Nebraska. In a late public address, delivered in Philadelphia, Bishop Clarkson says:

"All the Indian reservations now in Nebraska within the last year have been placed under the rule of Quakers, and if the Government never did another good thing, for doing this it deserves the commendation of all good men and of all good citizens. The satisfactory condition, the change in the temper, and the change in the feelings of the Indians everywhere throughout Nebraska, wrought by the direction and the control of their forces by the Quakers, is really wonderful.

"The Indians now receive—I am speaking now only of those of Nebraska—every dollar of money, and every pound of subsistence, and every yard of goods that they are entitled to, and such a thing, if ever it has been known before, is beyond the memory of the 'oldest inhabitant.' This of course creates a terrible commotion among the great friends of the sneak thieves who have fattened for years upon that meanest of all garbage, Indian stealing. They first shrugged their shoulders and said it will not work; it will not do, they cannot make it do; these Quakers do not understand the questions, and then they cursed and made ridicule and sport of the broadbrims and their drab coats, and they said, 'By and by these men will learn to steal too.' But their prophecies have all been false, and the Indians have learned everywhere in Nebraska, during the last year, to feel that 'the Friends' were friends indeed of the Indians, and I firmly believe that the dawn of a better day is already shedding its light over the hills and the plains of the Indian. It is now considered, in the halls of Congress, and in the palaces at Washington, and in the supply stores at New York, and out in Nebraska, that it is a disreputable thing to cheat an Indian.

"Now, all this change has been brought about by the determination of the Quakers to give to the Indians all their rights, and they themselves have sometimes been wonderfully astonished to know that they were really entitled to what the Government had bound themselves by treaty to give them."

For many years the opposite policy has been in force. How signally it has failed in establishing peaceful relations with the Indians, in promoting among them habits of civilization, and material prosperity, we need not here recount. The records of the long series of bloody, demoralizing and costly Indian wars furnish but too sad a commentary. Many of the tribes have been fearfully decimated, some, well-nigh exterminated, and a general feeling of distrust, bordering upon desperation, toward the whites, has been begotten among the Indians at large. Engaged in under such adverse circumstances, it is most encouraging to note that the present humane treatment, as far as it has been practicable to extend it to the Indians, has wrought upon them now to win their confidence, and to establish peaceful kindly relations towards the whites, as successfully as did kindred treatment of their ancestors by William Penn and the early Friends.

We bespeak therefore respectfully and earnestly, your continued and increased encouragement, conjointly with that of the President, of the work so auspiciously begun, of educating the Indians in habits of civilization and preparing them for citizenship. We deem it especially important, both for themselves, and the neighboring whites, that they be induced as rapidly as possible to give up hunting, and the wandering, tribe life, and with assistance, under the direction of the Indian Commission and Superintendents, to settle upon homesteads, and to engage, with proper instruction, protection, and encouragement, in agricultural pursuits. The large and fertile tracts of unoccupied land are more than ample for homesteads for our entire population including the Indians, also to encourage, in a judicious manner, and to a proper extent, the desirable railroads, and other internal improvements. It is an indispensible condition of progress on the part of the Indians that their reservations of homestead land now become permanent, and that their rights be recognized and respected. They need to be assured, and they would be greatly encouraged by the assurance, that both the land and the improvements made thereon, are theirs, to inure to their own, and their children's benefit. They should no longer be driven back by the demands of greedy land monopolists and advancing white emigration. Permanently located, they will not then be kept as now, beyond the outskirts of civilization, but in a brief period, as in Canada, will be surrounded with and absorbed by it.

In connection with agricultural settlements of Indians, we hope a larger number of schools for their children may be provided, and be liberally sustained. It is authentically reported to us that such children as have been gathered into the schools established the past year have exhibited much interest to learn and have made a good degree of progress. It will be far more in accordance with the christian civilization which we profess, to educate the Indian youth of to-day for a manhood and womanhood of citizenship, and far less exhaustive to the treasury of the National Government, than to continue indefinitely in force the expensive military preparation, and machinery hitherto employed to both foment, and suppress, the so-called Indian aggressions.

To the fullest possible extent we entreat you to shield the Indians, by legislative and Executive protection, from the introduction among them of intoxicating drinks, by unscrupulous, speculative whites. Destructive to the happiness and prosperity of mankind as are intoxicating drinks everywhere, they are especially so among the Indians, and in proportion to their prevalence will they destroy more rapidly than our most successful missionaries can build up in good works, and healthful influences.

We would respectfully urge you to consider whether it would not be judicious to discontinue altogether the policy of making *treaties* with the Indians; and, instead, to provide for them, a civil, territorial government, as for other citizens, to be administered by trustworthy whites and such Indians as may be found competent for appointment, to be under the immediate supervision and control, as in all other territories, of the National Government. We hope this auspicious change may be initiated before the close of your present session. With the increase of white settlements on the Pacific coast, and the progress of white emigration westward to the Rocky Mountains, there will presently be no alternative beside the absorption of the Indian population into civilization and equal citizenship, or utter, ruthless extermination. Humane and Christian legislators, and a humane and Christian people, with their attention called to the subject, will not hesitate which to choose. Let there be extended then to the Indians, as to others, the shield and protection of civil law, and in turn, as of others, let obedience be required of them.

We see in the awakened interest in the well-being of the Indian but an inevitable obedience to the law of progress. With the rights of the Negro, so long enslaved, now at last well nigh guaranteed equally with the whites, before the law, it must needs be, believing in the justice and impartiality of the moral government of the common Father of all races of mankind, that we should cease to outrage and oppress the Indians and to recognize in them human beings endowed by our Creator with inalienable human rights, like unto and in common with our own.

Confiding in your wisdom and kindly purpose to favorably consider, and to heartily coöperate with the humane experiment now inaugurated, to the end that it may be made, in the largest possible degree, fruitful in good results, we are also grateful, especially, for the friendly action of President Grant, of the Secretary of the Interior, and of the Indian Commissioner.

In civilization and citizenship for the Indians we are fully persuaded is involved not alone their own highest good but the Nation's welfare. (Signed),

In behalf of the Friends' Social Union of New York,

WILLIAM S. CARPENTER, *Chairman.*

RACHEL W. UNDERHILL, *Secretary.*

An appropriate and very appreciative Letter, addressed to Samuel M. Janney and other superintendents, Agents, and Teachers among the Indians, from the pen of Sarah H. Baker, was then read, and adopted by the "Union" to be forwarded by the Secretary in its behalf.

After the disposition of the subject of the Indians Miss Josephine A. Ellery, well known in New England as a superior elocutionist, by invitation read from Whittier's poems, and gave a brief recitation with excellent effect, and the hearty appreciation of her audience. A poem by William Cullen Bryant, read by Samuel Haines, concluded the exercises.

On the 28th inst. Prof. T. Clarkson Taylor of Wilmington, Del., is to give, under the auspices of the "Friends' Social Union," an illustrated lecture in Lyric Hall on the "Yo semite Valley;" and later, the date not yet fixed upon, an astronomical lecture, under the same auspices, was announced, to be given by Prof. Maria Mitchell, of Vassar College.

PERSONAL.

Sallie Holley will lecture in Florence, Mass., on Sunday, January 23d.

Wendell Phillips will open Mr. T. B. Pugh's second "Star Course" of Lectures, in Philadelphia, on the 31st inst.

The Norristown (Pa.) *Herald and Free Press* announces that "Edward M. Davis, Esq., will lecture before the Waverly Heights Lyceum, on Thursday evening, the 20th. Subject—'Money in its Moral Aspects.'"

A correspondent of the N. Y. *Times*, writing from Rome, in a letter of recent date, says:

"Miss Cushman has reached her house in Rome, better, but far from being restored. Her condition is not precarious, but no confident reckoning can be made of a cure of a cancerous affection even after a surgical operation."

Rev. J. B. Harrison, a Unitarian clergyman, recently of Bloomington, Illinois, and formerly editor of the Union City (Ind.) *Eagle*, has accepted the editorial chair of the *Liberal Christian* in this city. Mr. Harrison was formerly a Methodist, but is now a radical Unitarian—though, we believe, not of the extreme "left wing." He is an earnest Anti-Slavery man, and actively interested in reformatory movements. He is fully competent, and will doubtless, if left free to do so, make a good paper of the *Liberal Christian*.

Rev. Henry Ward Beecher's church recently voted to increase his salary for the ensuing year to $20,000. The N. Y. *Times* of Monday says:

"Previous to his discourse yesterday morning, Rev. Mr. Beecher referred, with an appearance of hesitation and embarrassment unusual with him, to an offer recently made him of an increase of salary from $12,500, as at present, to $20,000. He was, he said, grateful for the feelings which had prompted that offer, but he could on no account entertain the idea of accepting it. He had now sufficient for his needs and was satisfied. The offer of an increase, therefore, he decisively declined."

Our Washington Correspondence.

WASHINGTON, D. C., Jan. 18th, 1870.

VIRGINIA still hangs between House and Senate, "a wonder to behold." As a specimen of the way in which reconstruction has been mixed, it affords a curious study. Wisely or otherwise, it was decided to require the taking of a test oath from persons in the service of the United States, or before any Congressman was admitted. The "iron-clad" was adopted in 1862, and has been adhered to with spasmodic regularity. In the matter of reconstruction it was mixed very much. Some were required to take it and others were not. Generally it has been decided that those in a position to do the most mischief, as members of State Legislatures, for instance, were not obliged to subscribe thereto. But the acme of absurdity has been reached in Virginia. Congress and Executive together have so "tinkered" the new Constitution, that at last there is no obligation left in the instrument at all, except that of swearing to faithfully discharge the duties of the office to which one may be elected. The President submitted the test oath to the popular vote; by that it was stricken out, and now Congress finds that there is nothing in the instrument to prevent a person disqualified under the National Constitution from holding office in Virginia. Instead of enforcing the Constitution, it has spent a week in discussing whether Virginia is loyal enough to be admitted to all the

rights of a State without even requiring her officials to swear allegiance to either Constitution—National or State.

The action of the House in adopting Bingham's rush-em-through bill for immediate admission, is hardly to be regarded as a test of opinion on the part of the majority therein. That test was given in the direct vote on the substitute. The other vote was given reluctantly, by many Republicans, because being afraid of the *Tribune* and the Democratic stumpers, (and in this these are interchangeable) they had not sufficient courage to vote to keep Virginia "out in the cold"—where she belongs, even if it were hypoborean,—by voting "no."

I write without knowing what action, if any, the Senate has taken this afternoon, but venture to affirm that the Bingham bill will not pass that body. The House got caught, and the manner in which it was done, only shows how a large popular assembly drifts, when the helmsman is away. "When the cat's away, the mice will play," is an homely but apt saying. I have no intention to liken Butler or Bingham to either cat or mice, but only refer to the adage as an illustration. Farnsworth, Logan, Garfield, Schenck, Dawes,—all these aspirates for a leadership they have not breadth enough to manage were it in their hands, were with Bingham. Butler was absent. Paine and his friends had been thrown into disorder by Farnsworth's treachery,and so there was no help for it. In the Senate however, we have men equal to the occasion,—who were not absent. They have been able so far to delay,and will I believe, the legislation planned by those who feed upon the "mush of magnanimity" seasoned with some cowardice and a little hot spite in the way of personal malignity.

To drop metaphor: The Virginia bill will probably be amended by the adding of Senator Edmunds proviso, which requires that all members and officers of the Legislature shall take an oath that they are not disqualified by the third section of the Fourteenth Amendment, or that these disqualifications have been removed. It will go back to the House, and no doubt exists that there it will be accepted as amended. The struggle is a close one but every day's delay is a gain.

There is growing up a distinct and positive proposition for a radical change in our present Indian policy.

The House Committee on Indian Affairs have resolved on reporting two bills—one abolishing the present treaty system, and the other extinguishing the Indian titles to all lands within the United States. These are fundamental changes, and involve an abandonment of our past policy. For myself I believe these proposals to be both wise and timely. I understand that the Secretary of the Interior and the Commissioner of Indian Affairs sustain the policy of the House Committee. The Indian Commission now in session are also strongly inclined to do so. Mr. Vincent Colyer, I am told, states that the time has come for the United States to abandon the recognition of the Indian's tribal sovereignty.

The Senate Committee on Indian Affairs is, I learn, divided upon the proposed action. Messrs. Harlan, Ross and Thayer are opposed to an abandonment of the treaty system. I am not surprised at that, knowing as I do what a prolific source of political and personal corruption it is to Western senators and politicians. I do not mean to be censorious, but cannot refrain from expressing my belief, based on long observation,that the three senators I have named are certain to be found the foremost in consummating Land and Indian jobs, in defending the system, by which they are made possible.

The idea involved in the proposed change is not, by any means, to cut the Indians adrift and leave them to their fate. It is to gather them under the broad pale of citizenship just as soon as their circumstances will allow, holding them as "wards of the nation" if you will until that time comes. In the meanwhile the policy of gathering them into three or four great territorial (in extent) reservations would be preserved. Mr. Sidney Clarke says forcibly "you may bring civilizing influences to bear on an Indian when located on one or two hundred acres, but not when he has a hundred square miles to roam about in. Nor can you protect him either in the latter case, while in the former it will be a comparatively easy task.

The Cherokees, a well-civilized and prosperous people, are now represented here, pleading for a settled purchase of some portions of their lands to locate other Indians on. They are in a situation to become good citizens of the United States. Their leaders will never consent to abandon that tribal condition which gives them power. The idea is broached in influential quarters to authorize the Secretary of the Interior to come to a settlement with this people, pay over *per capita* what the United States owes them, settle them on quarter or half sections of the land they now hold, and declare them citizens of the United States.

ASMODEUS.

Our Boston Correspondence.

NO. CCLX.

BOSTON, January 16th, 1870.

SIMULTANEOUSLY with the news that Henry Ward Beecher's salary has been raised to $20.000, comes the far stranger statement that his church has voted, for the benefit of Universalists, "and other unorthodox Christians," to dispense, hereafter, with the acceptance of the old confession of faith by new members. This statement is given, without credit, in our Boston papers; but since it originally appeared, as I hear, in the least trustworthy of the daily papers of your city, we must wait for further evidence before accepting it.

The adoption of such a rule would be so prodigious a step forward in religious improvement, it would be so congenial with reason and so hostile to superstition, that it is not to be expected, even from the most advanced of the churches of the popular faith. It would be a giving up of the old pretence, sanctified by centuries of adherence to the traditions of the elders, yet proved utterly false and ridiculous in the experience of every-day life, that church-membership is a line of division between saints and sinners; that the people who have passed this line are—not perfect, or sinless, they have never pretended that—but on God's side, while all the rest of the world are against him; accepted by God as his peculiar and chosen people, while all others are not only strangers but rebels; accustomed to friendly, filial communion with God, while He holds the whole life and conversation of all the rest to be sin; and even having *power* with God, being authorised by his express promise to except the certain fulfilment of *anything* which two or three of them may agree together to ask, while the prayers of all others are "abomination to the Lord." For a church called orthodox to give up all these pretences would indeed be wonderful.

To make church-membership independent of subscription to a creed would bring the society which should adopt it to a different platform, a higher plane of operations. It would be a substantial adoption of the excellent idea of James Freeman Clarke, that all should be welcomed as church-members "who wish to be good, and who mean to try to grow better." It would take the ground, with the lately established "Union for Christian Work," that religion is even more intimately concerned with the six days of labor than with the one of rest, and that true disciple-ship is better tested by the family, the shop and the market, than by the church. Has Mr. Beecher brought his people up to this ground yet?

A good step on the way from sectarianism towards true religion has lately been made here, in the substitution of *Old and New* for the old Unitarian bi-monthly, the *Christian Examiner*. The vigor which, while making the new work far broader and more liberal than before, increased its size as well as its scope, and doubled the frequency of its publication, has been rewarded by a circulation of 20,000 copies. It is as wide-awake, as interesting and as spicy as the best American magazines already existing, and excels the best of them in two important points, namely, an intelligent advocacy of practical improvement in all the departments pertaining to human welfare, and a recognition of religion as one of those departments. Besides furnishing really good light literature, it proposes "to discuss the gravest themes of Science, of Business, of Politics and of Religion;" it will also attend to theology, art, letters and society, and will state the highest and best results arrived at in each of these departments. The work has been well begun in the two numbers which have thus far appeared; and the editor's vigorous character and immense capacity for work give the best assurance that the magazine will improve rather than deteriorate.

Besides taking the editorial charge of *Old and New*, and continuing to conduct the affairs of a flourishing church and a branch chapel, and writing magazine articles and publishing books, and doing his share of the hall and theatre preaching carried on by the Boston Unitarians, and being one of the main-springs of the Suffolk Union for Christian Work, and fertile in local arrangements for the welfare of the poor and the suppression of poverty, Rev. Edward E. Hale is now to begin a course of twelve lectures before the Lowell Institute. His subject is to be "The Divine Method for Human Life," and its treatment by him may be expected not only to reward the hearers, but to produce, by and by, a religious volume of permanent usefulness.

This reminds me of the recent death of Rev. Ebenezer Burgess, a graduate of Amherst College in the class of 1831, and for many years thereafter a missionary in India in the service of the American Board of Commissioners for foreign Missions. He found reason to leave that service before finishing his missionary work, but he retained the distinctive religious pecularities in which he was educated, and during the later years of his life was a writer for partisan papers of the popular faith. A few years ago he delivered a course of Lowell lectures entitled "The Antiquity of Man." A curious fact in these lectures was that, though the object of the writer was to maintain the correctness of the account of the creation given in the books attributed to Moses and the infallible inspiration of this part as well as of all other parts of the Hebrew and Christian scriptures, he found it necessary, to make out his own case, to change a portion of the chronology of this book given by inspiration of God. Still more curious was it that he did not seem to recognize the act of making this change as detrimental to his own foundation. His theological system had so familiarized him with assumptions at variance with reason, that he seemed to think that the addition of one more would make no difference.

Mr. Burgess intended to print these lectures in a volume, with additions, and was for some time engaged in labors to that end. It was suggested to him that, as he had been severe upon the theories and the unproved assumptions of eminent writers on geology, it especially behooved him to take care that no unproved assumptions be found among his own foundation stones. He candidly admitted that many writers on his side had made this error; that he was aware of the importance of proving each point as he advanced, and that he would bear in mind the necessity of doing so. Whether this method of operation was found to present insuperable obstacles, or whether other causes intervened to prevent the intended publication, I know not; but the book has never appeared. Perhaps the genial and worthy writer now sees cause to rejoice that it never appeared.

NORTH.

Our Philadelphia Correspondence.

PHILADELPHIA, January 16th, 1870.

WITH the view of saying a word in behalf of the Managers of the Pennsylvania Hospital, in the spirit of justice and commendation, I wish to make one more allusion to

THE CLINICS.

Enough has been said already, but you may be sufficiently interested to know of the present position of affairs relating thereto. The last time that I mentioned the subject you will remember that I referred to a resolution that the Managers had adopted, in acquiescence with a desire that prevailed among professors and students connected with the principal colleges, aiming to effect an arrangement for separate clinical lectures. This object was not accomplished. Such a purpose did not gain the sanction of the lecturers; but all parties concerned are said to have agreed to a decision that would overcome certain objections, and appease the disturbed sensibilities of many among the discontented and exacting, although it might not reach the deep-seated and preposterous prejudice that warped the minds of the wholly unreasonable ones. They deserved no attention whatever, and their arbitrary wishes were properly disregarded. It was decided that certain cases of a special character, involving conditions that would make them inappropriate for the scrutiny of mixed classes, should be confined to the Wednesday lectures. Should this be found, under certain exigencies, to be impracticable, such cases, when occurring on Saturdays, should be reserved for the closing part of the lectures, after the women students have retired. The latter have neither proposed nor desired, from the beginning, to attend the Wednesday lectures, but continue to go each Saturday, as they have done regularly since their memorable initiative.

I wish to speak especially of the Managers, and the worthy determination that has chiefly actuated them. However willing they may have been to countenance any rational method proposed, in order to mitigate the opposition to their course, they have uniformly adhered to their original purpose, to comply with the wishes and request of the Faculty and students of The Woman's Medical College, and give the latter access to the advantages of the Hospital clinics. Under no circumstances would they consent to yield to the demand for their exclusion. Whatever arrangement might have been proposed as a substitute for the existing plan, none would have gained their favor that should aim to set aside or materially compromise the claims of the women students. A share in the benefits of the clinics was to be their privilege in any case, and the Managers deserve praise for their laudable and resolute intention. The students of the Woman's Medical College, as I have stated, have attended the Saturday clinics every week since they began, and the large body of male students that foolishly absented themselves for awhile, to nurse their silly umbrage, have one by one grown wiser, and the class is rapidly regaining its former magnitude.

It is claimed by some that "this question has been settled in a way which distributes victory and defeat evenly among most of the contending parties." Any one that can innocently entertain such an opinion is welcome to it. Inasmuch as the women students have gained all they asked for, and have lost nothing but what was outside of their expectations, and since the opposing forces have been obliged to submit in chagrin to the decree that grants their attendance, merely regaling their wishes with a condition which must be more of a satisfaction on the part of the women students than a concession, it seems like obtuseness not to discern the side to which the triumph belongs.

THE OLD FOLKS AGAIN.

The annual meeting of the contributors to the "Home for Aged and Infirm Colored Persons" was held in the hall of the Franklin Institute on Thursday evening last. An interesting report was read, and the pleasant announcement was made that Stephen Smith had recently given the Home an acre of ground in West Philadelphia for the erection of a more commodious building than the one now used, capable of accommodating a much larger number. Such a structure as seems to be needed will cost about twenty-five thousand dollars, and the Managers confidently expect the public to supply the required sum. Hitherto great generosity has been shown in behalf of the Home, and only moderate effort has been made to secure funds. It was likewise announced that the Home had received a legacy of one thousand dollars from Sarah Phipps. There was interesting speaking on this occasion, and a number of contributions were made. The former officers were reëlected, with Dillwyn Parrish as president.

THE WOMAN'S JOURNAL

is greeted cordially here by friends of Woman Suffrage. May it become a source of strength to the faith of these everywhere, a means of conviction to the doubting, an efficient agency to arouse and stimulate the indifferent, and a powerful weapon for assaulting the foe. The believers are perhaps firmly enough anchored to their opinions, but many among them need to become more zealous in behalf of active service. They are not sufficiently mindful of the value of even moderate work. Those in an uncertain frame of mind concerning Woman Suffrage, poised upon the very verge of conviction, require a little more noise about their ears, a better acquaintance with the subject, and a brushing away of the cobwebs of popular fallacies that obscure their vision. But the indifferent class need more attention than all the rest. They may be on the affirmative side of the question in actual belief, but as heedless about it as though it were a thing of the past, dead and buried. These should be stirred up into fervid thought and visible activity, and be more thoroughly impressed with the importance of the great movement. Let them awake and arise! May the *Woman's Journal* prove equal to the requirements of every class, and indicate its potency as an instrumentality for promoting the good work, by rapidly augmenting the number of adherents to its cause.

O, if the reformers of the land had the wealth of the land, what gigantic efforts they would make, and what marvellous works would they accomplish! W.

THE RADICAL CLUB: BOSTON.

TO-DAY'S session was favored, not with a paper, but with a fresh, living, inspired and inspiring utterance from the lips and heart of William H. Channing. Those who have heard him will understand how imperfect any attempt at reporting him *must* be. Nevertheless, there seem to be good reasons for making the attempt.

Mr. Channing's subject, suggested by an essay read by another member at a former meeting of the Club, was "The Christian Name." After speaking of the need of careful discriminations upon this subject, and saying that, in the strict acceptation of the word, no nation, no community in the world was now, or had ever been, Christian, and that the customary attitude of civilized nations towards savage nations was by itself sufficient to prove the former unworthy of this name, Mr. Channing went on to say that the word Christian (whatever our theological theories might be) stood for the idea of a heavenly life. As to himself, he was born out of the bosom and nursed at the knees of the Christian church. He would feel false to his mother if he were to give up the name "Christian."

He had learned from the venerated relative who was his teacher how glorious the Christian ministry might be. Yet, while in the domain of speculation, and before entering on the *work* of the ministry, his position might perhaps have been classed as Deism. His first attempts at preaching did not extricate him from this position. His doubts were not relieved until he went to Europe, and studied society and theology there. In the midst of this examination, his feelings rallied around "the well-beloved Son" in his ministry to the poor. He returned to New York, and entered on a system of ministry to the poor, understanding himself to be a Christian. Livingly, as a matter of fact, he found himself ready and glad to devote all his powers to that work. He wished to be a brother of that well-beloved Son.

Then, (he said), came Theodore Parker, compelling those who heard and read him to reconsider the dogmas of theology. Mr. Channing had begun to preach in Cincinnati, with the understanding that he was a teacher of Unitarian Christianity. But when these new questions came up, he felt that justice to his people and himself required that he should examine the ground anew. Resigning his pastorship, he came East and entered upon further studies, among which were Neander's life of Christ and the works of Swedenborg. While he was thus engaged, a great new social reform opened, the spirit of fraternity, of coöperative labor, the spirit which founded the Brook Farm Association. There arose before him a vision of the possibility of organizing society in full accordance with the law of love. He was filled with the hope to transfuse into the framework of the social system that love of God which should transform earth into the kingdom of heaven.

When the Brook Farm enterprise had come to an end, Mr. Channing resumed his studies of the mystical writers, and, under the influence of Swedenborg and Jacob Bœhme, accepted again that idea of mediation which Theodore Parker had led him to question. He never, however, lost sight of the possibility of establishing a kingdom of Heaven on earth; and, on a second visit to Europe, he found himself again constrained to take the broad, clear, human ground which Theodore Parker had taught. Everything that he had gained in hours of mystic piety remained, but the providential course of human events forced *practical* matter upon him, and he saw that European progress must inevitably pass through the stage of socialism.

The rebellion set on foot by the slave-power called him back to Washington. Our national struggle forced upon him a new conviction of the mystery of atonement, and of the meaning of a "ministry of reconciliation." The Christian religion broke out upon him in this aspect, divested of its traditional theologies. For the last four years he had continued to study these problems, and he felt that most of the mystery was now dispelled. Seeing now more of the meaning of that beneficent life in Palestine, he felt bound to declare himself a Christian. He purposed to be a Christian throughout this mortal life; and his meaning in this was that he hoped to enter more and more into communion with that blessed son of God from whose life the name was taken.

Mr. Channing felt assured that the parents and kindred of Jesus were Essenes, and gave his idea of the manner in which ideas of Messiahship were built up in the mind of Jesus by his Jewish birth, modified by the doctrines of that sect. He regarded Jesus as a great religious genius, statesman, hero, who aspired to a life of full communion with God. His view of the Messiahship was internal, that of the Jews was external. Necessarily there came a conflict between the popular conception of this matter and his own. He felt himself under heavenly guidance, he lived faithful to it, and at last he did the best he could for God and man by resigning himself to die.

The beginning of the Christian religion is faith in a divine humanity; in a ministry of heavenly reconciliation to make all human life new and pure. We have not exhausted Christian theology; we are to review it all, and come together in earnest council in regard to it.

Mr. Channing then enlarged upon the idea of divine humanity, God making himself man, set forth by such writers as Schleiermacher, Schelling and Hegel.

God identifying himself with man; man becoming god-like; total devotedness and disinterestedness; man knows not himself until he discovers the germ of these divine ideas within him.

Mediation however is universal, not after one type only. We can learn its meaning only as we put away our own antagonisms.

Do we enter into the meaning of a ministry of reconciliation,—of an atonement—of God taking on himself the sins of the world? I (said Mr. Channing) accept this idea. The well-beloved Son gave his life for man. Yet the Church has put upon this fact an interpretation far too narrow, too exclusive.

The Church. Have we exhausted its idea? Do we understand all its numerous branches? The true Church is a body of the children of God giving themselves for the welfare of their brethren of mankind. The organized bodies which call themselves Christian churches have never yet come up to this standard, and hence the Christian religion has had a far deeper influence than theirs on the world. It has implanted the germ of that reverence for humanity which is spreading through society, the conviction that every human being is a child of God. This idea will not only put away the distinctions between classes, but will prevent us from attempting to divide men into good and bad.

The influence of this idea on the community has already been most powerful. It has broken the chains of slavery, it has raised our estimate of useful labor, it is going on to dignify all ministries of human service. It has put away the view of woman as merely an appendage to man. It will go on to introduce the spirit of peace and love between nations, in opposition to the law of force.

This expression led Mr. Channing to say that he had formerly accepted the doctrine of non-resistance, but that this persuasion had given way when he saw the Boston Court-house girdled with chains for the maintenance of slavery, and again when he saw a gigantic rebellion arise for the same purpose. Then he had taken down the peace flag. Yet he must still declare his conviction that the influence of peace is a divine influence, and that it must ultimately prevail.

As to the present time, the Christian religion seems passing out of its local and partial forms to appear as the universal religion. Every one of us is welcomed by God and the well-beloved Son. A divine germ is within each of us. God is centered there, and will fill us in proportion as we welcome and cherish Him. Each of us may say, By the grace of God I am what I am. We are to be transformed into his image. Our constant effort should be to be perfect as the Father in heaven is perfect. God *means* that we should be his well-beloved children, and we should keep ourselves in attitude to receive all the high influences which he pours upon us. If we really believe that the work which God assigns to us is to transform earth to heaven, our daily lives will give token of this conviction.

Every human being should be a reconciler of all differences. Dare not to draw back from this mission. Strive for the perfect life. To gain this needs the mutual help of all. We must be redeemers together of the human race, as the Christ has never yet been. We must embody in society the true idea of the Christian church, and look into the sources of human degradation that we may know how to combat them. The difference between me and the people classed as criminals is that I have been helped more than they. It is thus my duty to help them. I renew, with ten-fold emphasis, the assertion of the possibility and duty of a union of interests and efforts in human society.

Our friend, Francis E. Abbot, (to whose noble traits of character Mr. Channing here heartily bore witness) asks us to drop the Christian name. I cannot if I would. I would not if I could. Can we cut ourselves off from all the noble souls who have illustrated the excellencies of the Christian system? To hold by that system is not to recognize Jesus as the Jewish Messiah. Who does so recognize him? The true Christianity is girdling the earth, and Providence is using this great central power to bind the nations together, and fuse them into one. Neither the nations nor the churches now represent Christian society. Our work is to make them do it.

At the close of Mr. Channing's address, Mr. Sargent, the host, referred with deep feeling to his own experience, in former years, of the hostility of the clergy and the churches to reform, and the exercise of their influence *against* that fraternization with the suffering and oppressed which his friend Mr. Channing had declared to be the essence of Christianity. He (Mr. Sargent) was not particularly zealous for the retention of the name Christian. What he valued was a life manifestly devoted to human welfare, such as the lives of Wendell Phillips and John G. Whittier, both of whom, he was happy to inform the Club, were then present.

Many persons expressing the desire to hear Mr. Phillips, he came forward from the side-room where he had been sitting.

Mr. Phillips said he was glad to be strengthened by the experience and testimony of the friend who had addressed them. Christianity, said he, is a great moral power, the determining force of our present civilization, as of past steps in the same direction. Jesus is the great religious genius who has given its peculiar type to the modern world. Speculations as to the why and the how may differ, but we see the fact. We cannot rub out history. Europe shows a type of human character not paralleled anywhere else. The intellect of Greece centered around power and beauty; that of Rome around legal justice. The civilization of modern Europe was inspired by a great moral purpose. Imperfect as it was, and limited in many ways, the religious element there had steadily carried those nations forward. The battle for human rights was finally fought on a Christian plane. Unbelief has written books, but it never lifted a million men into a united struggle. The power that urged the world forward came from Christianity. Mr. Channing has explained to us its origin. I look at its results, and they lead to the same conclusion. He claims to be Christian. So do I. The best part of the life of Europe may be traced to Christianity.

The religious literature of Asia has been compared with the Christian Scriptures. The comparison is not just. That literature has many merits, and contains scattered sayings and precepts of great excellence; but there is far more chaff, both in that, and in the writings of the early Christian fathers, than in the New Testament. Of the mediæval writings, one half was useless. Of the boasted works of Confucius, seven-tenths must be winnowed out to find what the average reason of mankind would respect.

T. W. Higginson was the next speaker. He said that nothing would have more amazed him, twenty years ago, than to be told that he would come to differ, entirely and absolutely, with the two friends who had just spoken. Yet he did so differ. The address of Mr. Channing was like the song of a seraph to people in prison, bidding them be content with their lot. For his part, Mr. Higginson said, he preferred to be outside the walls, and even to fight, if necessary, for a larger liberty. He could not agree that all spiritual life was an effluence from Jesus. The system he accepted must be such as would leave him still a man.

The defect of the doctrine taught by his esteemed friends who had just spoken was that it was not true. The New Testament was not so free from chaff as had been represented. What was true in the Gospels was written in the world's life before Jesus was born, though it had never, perhaps, been so sublimely carried out.

Jesus was a *man*. He took in not only the sublimity, but the delusions, of Hebrew Scripture. He taught his disciples that he was the literal as well as the spiritual Messiah, and that he was to come again in that generation to judge the world. He was a mistaken man. How can I found a hope for the redemption of the world on the basis of an error? We can afford to put Jesus into the category of men; and examination will show that *all* our best lessons did not come from him.

From whom did we learn resistance to slavery? Not from Jesus, but from Garrison. From whom did we learn the rights of Women? From Frances Wright and from Lucy Stone, who found the call of duty in the promptings of their own hearts.

Mr. Phillips should have claimed for enthusiasm that motive power which he ascribed to Christianity. The same mistake had often before been made. Instead of clinging blindly to the past, we should recognize the great teachers of our own time. Mr. Abbot's fifty affirmative propositions, published in *The Index*, are not surpassed, either in boldness or in truth, by the famous theses of Luther.

Multitudes have for years been longing to step out of the limitations of Christianity into the glorious liberty of the sons of God. As to myself, (said Mr. Higginson), I am never clouded in this faith, the belief that God inspires every man that comes into the world. Inspiration is common to all. We all have intellect, and we must seek our supplies where the ablest men of all ages have sought theirs.

Mr. Phillips replied to Mr. Higginson very briefly, controverting his doctrine respecting the origin of the Anti-Slavery struggle and the Woman's Rights cause. Both these movements, in his opinion, grew out of Christianity. The sweep of centuries of this influence had removed slavery, and would elevate woman.

Mr. Weiss, the next speaker, believed with Mr. Higginson. It seemed to him, however, that Mr. Channing held the same idea. What the latter praised as Christianity was not the system now commonly called by that name. The presence of God everywhere, at all times, and now here in this room, which Mr. Channing has described, is the thing to be believed in. His inspiration was in Jesus, no doubt, and so it was in Burns, when he wrote of the field-mouse and the daisy.

Our phraseology, said Mr. Weiss, is one of our great obstacles. I enjoyed Mr. Channing's words, because I interpreted them with a running commentary. We must recognize the fact that we, as well as Jesus, are inspired of God.

Mrs. Julia Ward Howe said—

While we were hearing Mr. Channing, we were one. He is a reconciling medium. Those are the choicest speakers who show us wherein we agree. She was surprised that any one could think that Mr. Channing's view of Christ excluded any other human being from God's inspiration.

Dr. Bartol said he found no radical conflict of position between the speakers here. The difference seemed to be a difference of opinion about what we get mediately and what we get immediately.

We have grown out of the past. We do not bear the root, but the root us. He could not believe that God had set us to copy only one of his lines of beauty, the Judean line. He is himself drawing a line in the heart of each of us.

The great purpose of Jesus was to help his disciples beyond himself. He expressly said it was better for them that he should go away, that so the "spirit of truth" might come to them. He meant to say that all, including himself, were to stand before the tribunal of truth. The fulfillment of his own idea was to help men above the influence of his own personality. We must all look to the greater teacher in the soul.

Mrs. Cheney said she agreed with Mr. Channing and also with those who had replied to him. Mr. Channing had not represented Jesus as the *only*. He had not denied other instruments of inspiration. To him, that particular medium was most precious, and no one could dispute his right to hold it so.

James Freeman Clarke, being asked to speak, said that the differences expressed here seemed to him mainly questions of words. He agreed with Channing, and he agreed with Weiss. There were excellent things in the Asiatic scriptures; but the doctrines of Confucius would never have raised the Chinese to effect the emancipation of slaves. When men are questioning whether Jesus called himself, the Jewish Messiah, I would inquire what was meant by that phrase. For there were two Jewish views of the Messiah; and we know that Jesus did *not* identify himself with that one of them which contemplated taking arms against the Romans and holding temporal rule over the Jews.

One of the parables of Jesus represented him as praising the deeds of some who were quite ignorant that they had done the things in question. They did not know that they had ever fed, or clothed, or otherwise relieved him. Perhaps some the speakers here will hereafter find their position cleared up in a similar manner.

Mr. Chadwick from Brooklyn next spoke, and expressed his gratification at having heard the discussion. The true meaning of any old myth, he thought, was the best and highest meaning that would fit it. So of the word "Christian;" the best meaning of it is that which stands for our highest ideal of manhood and womanhood. In this view, how can we wish to call ourselves anything but Christians, though others make a point of denying us that name.

As to the relative rank of Jesus, it is certain that God does give to one man five talents, to another two, and to another one. We are the creatures not only of organization, but of circumstances. We must always recognize that God is as near the world now as ever he was, and that his laws of inspiration remain the same; and yet we may hold Jesus to be the greatest, as having been born in the fulness of time. We accept his words, not by constraint, but when the God in us responds to the God in him.

Lucy Stone, who had but lately come in, was then asked to speak. She said she had never seen a person who could properly be called a Christian. She had been reared in the strictest manner of the orthodox congregationalists, and was taught *dreadfully* to keep the Sabbath. At the age of 17 she had joined the church, accepting from her mother the doctrine that Christ was God, but without understanding it. She had joined the church because she thought it a duty, and she stumbled along for a time under that guidance. At Oberlin college she heard the trinity discussed, but got no clear understanding of it. Later in life it had become plain to her that Jesus was a man like us, only leading a life better than ours. She thought that we, if we would, might lead such lives as his.

Mr. Potter of New Bedford said he had had great satisfaction in hearing Mr. Channing. He thought the chief difference between them was where he had pictured the universal church as that which Christianity was to open. Rabbi Ellinger has lately pictured the ultimate messianic era from the Jewish stand-point, and his view of it greatly resembles what we have just heard from Mr. Channing. Our wisdom will be to seek in all religions the universal element, emancipated from the specific form.

Mr. Wasson said he felt very little interest in claiming, or making any reference to, the name Christian. He thought facts more important than names.

In regard to Jesus, he had no sense of any personal relation to him. Still, he would not fail to acknowledge the function of Jesus in history.

Christianity has had immense influence on the Western world, but not through the person of Jesus. He would long since have been forgotten had he not been called God. Christianity never has by itself transformed the world. Where it entered into the inheritance of Greek and Roman civilization, it succeeded; elsewhere it failed. Christianity in Asia has been unprogressive, both in former and latter times. Only where helped by European civilization did it prosper.

There was no reason, Mr. Wasson thought, to choose Christianity for *our* system, either at present or in the future.

Wendell Phillips reaffirmed his idea—The moral earnestness of the world is cooped up in Christianity. To a question by Mrs. Cheney, "What abolished slavery in Tunis?"—he answered that this was an out-growth from the moral earnestness of Europe.

Mr. Wasson replied with some details of the early civilization of India and China, before the mention of Christianity there, and then the lateness of the hour dissolved the meeting.

It has been decided by the new Executive Committee that, in consequence of the great number seeking admission to these meetings, a number exceeding even the accommodation of the spacious parlors, members must hereafter show their tickets for admission. C. K. W.

THE STANDARD.

GEORGE F. HORTON of Terrytown, Penn., in renewing his subscription for THE STANDARD, and remitting for a new subscriber, writes:

"Being an Old School Presbyterian, I do not admire everything I read in THE STANDARD; nevertheless I love THE STANDARD. I would not exchange it for any *two* other weekly papers, or dailies either, with which I am acquainted. I believe it to be decidedly the ablest and best paper in favor of the equal rights of mankind that there is published in the country. I have been conversant with it, from its first issue, and I have always read it with a deep interest. Its motto "WITHOUT CONCEALMENT—WITHOUT COMPROMISE," has been lived up to, I think, and whatever changes may hereafter be made, I hope, in this respect, it will lose nothing. Indeed, I should hate to part with the old name—"NATIONAL ANTI-SLAVERY STANDARD"—for any new one; better retain the old name, and make such additions to it as circumstances may require. Slavery included every crime and all wrong, and *anti-slavery* will always be a very significant name even though chattel slavery does not exist, and all *men* have the ballot. The slavery of mammon, the slavery of appetite, the slavery of passion and the enslavement or oppression of woman, need to be perseveringly opposed as long as they exist. Let THE STANDARD live in all its freshness and vigor as long as there is fraud or violence or injustice in the civil, political or religious affairs of the nation. It is a power in the nation. May its shadow never grow less. You can scarcely find a periodical in the country that is not filled, to a greater or less extent, with *dish-water* reading. A light and vain sentimentality characterizes nearly all the popular prints of the day. The study seems to be to make them available as *paying* concerns without much regard to the sacrifice of sound moral and Christian principle. A rational standard of political and ethical literature is greatly needed in our country, and in this direction I regard the "NATIONAL ANTI-SLAVERY STANDARD" as foremost among the advanced guard. Should the *fifteenth* and even the *sixteenth* amendments be speedily adopted, we shall still need THE STANDARD to aid in giving freedom and manhood, integrity and virtue to the political and office-seeking *slaves* of the country, and to labor its honor and its just reward Never was there a period in our history when the passion of the age ran so high in efforts to get money without honest toil as at the present time. Huckstering of every kind and quality, political, religious and financial, fill the country, and he that makes the most is regarded by many as the best fellow.

It seems to me when the time comes for change, you will only have to add "and expositor of the relations of labor to capital" to the present title of THE STANDARD in order to keep up with the times. But it has much to do yet under its old name. In haste,

Truly yours, GEO. F. HORTON.

WENDELL PHILLIPS IN THE CONNECTICUT VALLEY.

SPRINGFIELD, Mass., Jan. 10th, 1870.

To the Editor of the Standard:

WENDELL PHILLIPS has spoken four times in the Connecticut Valley this winter—at Hartford, Brattleboro, Easthampton and in this city, and I believe has other engagements to fill. The lecture committee still seem to be a little afraid of what "somebody" will say and are careful in their selection of subjects to be discussed. Thus far I think Mr. Phillips has given his old lectures in *name*, though of course they have contained much bearing on the present condition of the country. How long will a certain class, who take it upon themselves to be the guardians of public opinion, hug the dead past? It is not the people who are afraid of new ideas, it is those who attempt to govern—the class of men who assume to do all the thinking. This spirit, however, is not so plainly manifest as it was a few years ago. There is less clinging to old ideas, and less timidity of the new. Slowly, but surely, independence of thought is taking the place of the bigotry that has come down to us from our Puritan ancestors. Old ideas, if good, are not to be despised, but to worship the old because it is old, is what kills all progress. Each age has its peculiar necessities and awakens corresponding thought. To attempt to make the new square to the old is a work of labor. The old idea was the radicalism of the past, but now supplanted by a larger growth and a larger want.

Mr. Phillips' lecture in this city was on Daniel O'Connell, the Agitator, and was delivered on Friday evening of last week, under the auspices of the Catholic Benevolent Society. It was evident that extremes had met, a former Democratic mayor added dignity to the occasion by sitting on the platform, a circumstance slight in itself, but it would have been fatal to political success ten years ago. "What! a Democratic politician at the feet of Wendell Phillips! He can't have our votes." This would have been the exclamation and the verdict.

To the readers of THE STANDARD it is not necessary to report Mr. Phillips' words, as no doubt most of them have heard the lecture; but the parallel between the condition of the negro at the South now, and the people of Ireland in the days of O'Connell, was so great that it was apparent to all. In fact, some of the most telling points on the audience were those in which Mr. Phillips made the application, showing that oppression works alike, producing the same results, whether practiced in the South or in Ireland, and that the present condition of the negro of our Southern States is almost identical with that of the Irishman when O'Connell grappled with British tyranny.

After listening to the definitions of the character of O'Connell, one could not help feeling that the most representative of the great Irishman in America was Wendell Phillips. The character ascribed to O'Connell certainly bears a striking resemblance to that of the lecturer. O'Connell's purity of life, unswerving devotion to principle, keen wit and great eloquence,—eloquent because his soul burned with the wrongs done a helpless and ignorant peasantry,—finds a counterpart in the life of the American Agitator. H. M. B.

WOMEN'S POLITICAL RIGHTS.

THE Legislatures of Iowa, Kansas, and Wisconsin have each elected a woman as engrossing clerk.—*N. Y. Tribune.*

AMERICAN ANTI-SLAVERY SOCIETY.

DONATION.

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PEACE CONVENTION IN BOSTON.

THE MASSACHUSETTS RADICAL PEACE SOCIETY, will hold a meeting at the Meioneaon (Tremont Temple) on Wednesday, January 26th, 1870, (the day preceding the New England Anti-Slavery Convention), afternoon and evening, commencing at 2 o'clock precisely.

Distinguished advocates of reform are expected to address the meeting. All friends interested in the cause are cordially invited to attend.

LYSANDER S. RICHARDS, *President.*

Rev. WM. S. HEYWOOD, Mrs. S. JANE HATCH, } *Secretaries.*

THE STANDARD FOR 1870.

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Also a life-like, beautifully-finished, medium-ized photograph of WENDELL PHILLIPS made for us by Marshall of Boston; or a photograph of the same size and style, suitable for framing, by the same artist, of JOHN G. WHITTIER.

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The *Woman's Advocate* ($1.50 a year) and THE STANDARD, the two for $3.50.

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In addition to an excellent table of contents, contains the third installment of

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Miscellaneous Department.

THE MAN OF THE FUTURE.

He, unconscious heir
To the sweet influence of Athens and of Rome,
And old Judea's gift of secret fire,
Spite of himself shall surely learn to know
And worship some Ideal of himself,
Some divine thing, large-hearted, brotherly,
Not nice in trifles, a soft creditor,
Pleased with his world, and hating only cant.
And, if his Church be doubtful, it is sure
That, in a world made for whatever else,
Not made for mere enjoyment—in a world
Of toil but half-requited, or, at best,
Paid in some futile currency of breath,
A world of incompleteness, sorrow swift
And consolation laggard—whatsoe'er
The form of building or the creed professed,
The Cross, bold type of shame to homage turned
Of an unfinished life that sways the world,
Shall tower as sovereign emblem over all.

THE OLD CATHEDRAL AND THE NEW.

By suffrage universal it was built,
As practised then, for all the country came
From far as Rouen, to give votes for GOD—
Each vote a block of stone securely laid,
Obedient to the master's deep-mused plan.
Will what our ballots rear, responsible
To no grave forethought, stand so long as this?
Delight like this the eyes of after-days,
Brightening with pride that here, at least, were men
Who meant and did the noblest thing they knew?
Can our religion cope with deeds like this?
We, too, build Gothic contract-shams, because
Our deacons have discovered that it pays,
And pews sell better under vaulted roofs
Of plaster painted like an Indian squaw.
Shall not that Western Goth, of whom we spoke,
So fiercely practical, so keen of eye,
Find out some day that nothing pays but GOD,
Served whether on the smoke-shut battle-field,
In work obscure done honestly, or vote
For truth unpopular, or faith maintained
To ruinous convictions, or good deeds
Thought for good's sake, mindless of heaven or hell?
—*Lowell's Cathedral.*

THE SUEZ CANAL.

BY GEORGE W. SMALLEY.

IS THE WORK A SUCCESS AND HOW FAR?

CAIRO, Nov. 23.—While we were passing through the canal, there was no one moment when it was easy to form a positive opinion on the whole work. The journey was one of great excitement. It had its hours of exaltation and of depression; I might almost say of confidence and of despair. Now that it is over, and a day or two has elapsed, the question must be put and answered, Is the canal a success, and how far? It would be foolish to pretend to answer from the engineering or scientific point of view. There are engineers and savans who will do that. All I have to say is, how far, from what I have seen of the canal in its present state, it seems likely to be practically useful, and what still remains to be done. Readers have already in previous letters the materials for forming an opinion of their own, and are by no means bound to accept mine.

The presumption of success was very strong. It was incredible that the company and the Khédive should have asked three thousand guests to witness a failure—supposing, at least, that *they* knew the truth. I have no doubt the opening was fixed for the 17th November with a certain good faith; that M. de Lesseps believed that vessels of large draught would be able to go through from Port Said to Suez That, however, is not the precise question. The company stood pledged to the public to build a canal of certain specified dimensions. It we are to hold them strictly to their announcements, the question will be: how they opened not *a canal* but *the* canal they promised? And it is possible in this view to believe that the administration of the Company might have reasons for wishing a public ceremony and an enormous advertisement even though they did not themselves expect that the canal as projected would be entirely complete on the day fixed.

Stated in this way, there can hardly be two answers to the question. I suppose the Company itself no longer pretends or expects anybody to believe that the canal is finished according to its original scheme. Let us see what that scheme was. I translate and abridge from a book that may be called official, M. Ollivier Ritt's *Histoire de L'Isthme de Suez*, 8vo., pp. xv., 479, Paris, 1869, published in fact so late as October last. It is a book full of information but it must be read with caution, since on some points, and those naturally the controverted ones, it gives not so much facts as what the Company wants taken for facts. Deduction made for that, anybody who is concerned with the canal will find Mr. Ritt's account full of interest. On a question like that of the original plan of the canal it is of course authoritative. There were two reports from the first of which, drawn up in 1855 by French engineers in the service of Said-Pacha, then Viceroy, was sketched the *avant-projet*. This was submitted to an International Commission in the same year, in which were represented nearly all the countries of Europe, and their conclusions were adopted by the company as a *projet définitif*, and became the final plan of operations, pursued, with one or two modifications, down to the present time.

Briefly, then, the canal was to pierce the isthmus from Suez to Port Said; not on the shortest line, but touching on the north the point where deep water came nearest the Mediterranean shore. Its length was to be 160 kilometres—100 miles. Its breadth at the water-line, 80 metres according to the report, but subsequently enlarged to 100 metres where the banks are low, and reduced to 60 metres through the deep cuttings. The width at bottom to be 22 metres. The depth to be eight metres. I use for accuracy the French metre, which is one English yard and three inches, nearly. For clearness sake I omit all details, and pass over the harbor at Port Said. The question we were summoned to Egypt to answer is whether or not from Port Said to Suez there exists a maritime canal 80 to 100 metres wide at the water-line, 22 metres wide at the bottom, and of a uniform depth of eight metres. There can be but one answer. There is no such canal.

But this, though the first question, is not after all the most important to the world. In a gigantic undertaking like this, we need not hold the Company to the strict letter of their promises. What the world wants to know is whether from Port Said to Suez there is in fact a practicable, durable maritime canal, through which may pass from south to north and from north to south the fleets plying between the East and the West; fleets composed of ships of such draught and length as are suitable for that vast commerce. Again the answer must be, There is no such canal.

Then let us test the work not by the earliest undertaking of the Company, but by its latest advertisement, placarded all over Europe and America, publishing its terms and regulations for the passage of the canal, and inviting all ships drawing not more than 20 feet of water to avail themselves of this route. Is there a canal from Port Said to Suez through which ships drawing not more than 20 feet of water can safely and conveniently pass—or can pass at all. Again I believe the answer must be, There is no such canal.

Then what is there? It is difficult to answer even this question in a precise and positive way. Opinions are not perfectly agreed, facts cannot be ascertained with perfect accuracy. But judging as I best can from all I have seen and heard, this is, what I believe: That there is a canal from Port Said to Suez varying in width from 60 to 100 metres at the water line, varying in width from 11 to 22 metres at the bottom, varying in depth from 5 to 8 metres; a canal through every part of which steam-vessels drawing not more than 12 feet may pass with perfect safety and ease; through which steam-vessels drawing not more than 14 feet, and not more than 250 feet long, may pass without serious inconvenience; through which steam-vessels drawing sixteen feet, possibly 17, and 300 feet or a little more in length may pass with difficulty, at the risk of frequent groundings and with uncertainty and delay, above all in the curves of El Guisr and Toussoum—in a word the Péluse, that was such a nuisance to the fleet, has done us the service of measuring the extreme present capacity of the canal. And the Péluse drew 16 feet 3 inches, and is 315 feet long. It should be added that the passage is much more difficult and dangerous for side-wheel steamships, than for screws of equal draught and length. To that extent, the canal is a success, and is capable of being used, if the Company still think best at once.

Of course, it must be added that this does not constitute a success in the commercial sense. As it stands to-day, the canal is a triumph of engineering; the canal which the world wants as a means of safe and speedy transit through the Isthmus remains to be completed. The commerce between East and West cannot be profitably carried on in such ships as can now pass safely through the canal. Take the Sennar as an illustration. She drew 11 feet 6 inches. Put coals into her for a three weeks' or even two weeks' voyage, she would have room left for not more than 600 tuns of cargo and she would draw at least 14 feet. That is, she would approach the extreme limit beyond which vessels cannot easily and safely pass—and shipowners will not go beyond that—while she still could not carry cargo enough to make her voyage profitable. Such vessels as the Peninsular and Oriental Company and the Messageries Imperiales own and are building will still transact the commerce of Europe and Asia. When they can pass through the canal full laden, the canal will have become a practicable route in the commercial sense: not before. The advertisement for ships drawing not more than 20 feet has done no great harm. Commerce is always timid. Shipowners waited to see what happened on the 17th of November before they dispatched steamers on a voyage still doubtful. But it happens that the Spanish Government—it is called a Government by courtesy—was more credulous or less cautious. There lies in the harbor of Port Said a Spanish corvette, on her way to a station in the Indian ocean, drawing her due 19 or 20 feet, sent there to pass through the canal, which she cannot enter. I suppose there can be no doubt that the canal company, on the faith of whose pledges the ship came, is liable in damages for the cost of her voyage and her detention. If people had believed them they might have had half the Indian fleets of Europe and America dancing attendance at the mouth of the canal; which would not have been an auspicious opening.

I have met no one who rates the actual mercantile capacity of the canal higher than I have put it, but opinions vary considerably as to the depth of water for instance. Two eminent English engineers, Mr. Hawkshaw and Mr. Bateman, went through the canal with the fleet. Mr. Hawkshaw sounded his way from time to time, and is reported as saying that he nowhere found less than 19 feet depth. If he had sounded where the Peluse touched so often, he would certainly have found less. And, after all, the soundings are more or less deceptive. When I first heard at Port Said of the doubts about the depth of the canal, I said impatiently that there could be no excuse for leaving so simple a matter to conjecture. Take a steam-launch, take two or three of them, if necessary, and probe the canal for every hundred yards from Port Said to Suez. It could be done in two days. A report from competent engineers who had done that would be worth much. But I have since been told that the bottom is far from being level, that the sand is not perfectly at rest, and that nobody can tell by the soundings of one day what may be the depth the next. If that were altogether true, it would reopen the question whether a uniform depth could ever be maintained. But even if it be true to any extent, it much impairs the value to be attached to such desultory work as Mr. Hawkshaw did. He was not making a survey, and whatever sounding he did he would not himself consider thorough work or satisfactory proof.

Such testimony as I heard from a man who had been employed in constructing portions of the canal seems to me of greater authority than Mr. Hawkshaw's, because based on more intimate knowledge. It is on his statement that I have put the minimum width of the bottom of the canal at 11 metres in some places. A long conversation with him showed beyond doubt that he knew the canal from Ismailia to Suez thoroughly well. He was not only constructor but pilot. I fancied his opinions were sometimes colored by a grievance against the Company. He said nothing about it; perhaps it was my fancy only. In his reiterated statements of fact he never varied, and they were confirmed, so far as they could be, by my own observations. It needed no pilot or contractor to tell me that the depth, at any rate, was often down to five metres instead of eight.

Other defects of the canal are yet to be mentioned. In my narative of the voyage, I have spoken often of the curves, and they are probably the worst engineering fault that has been committed. The double curve of El Guisr will have to be straightened before the passage is safe for a long ship. Another in the Toussoum section must likewise give way. There are others which it might be possible to tolerate, but which it will prove the truest economy in the end to abolish. One practical English or American seaman among all the French engineers and savans would have saved them much perplexity and cost. No sailor would have been satisfied with a mathematical demonstration that a ship of a given length could go round a curve of a given radius. He would have said: "I don't want to take my ship there. She may get round, no doubt, but a puff of wind or a minute's delay in answering her helm will send her ashore." Allow for practical difficulties, spend another hundred thousand francs and make your canal a straight line." And wherever a curve is allowed to remain, the canal should be widened.

If the canal is not to be widened throughout—which can only be done after the traffic has become great enough to require it and to pay for it—the stations where vessels may pass each other must be much enlarged. I may have passed some without seeing them. I certainly did not see all that are on the chart, but then I did see things not on the chart, curves for instance, so that the chart cannot be implicity trusted. I should say there are few points from Port Said to Lake Timsah, from Lake Timsah to the Bitter Lakes, and from the Bitter Lakes to Suez, where vessels could conveniently pass each other. That is, few points except in the lakes where the canal has no banks, and has abundant width as well as depth of water.

More insufficient, still, are the appliances on the banks for facilitating the passage of vessels a difficult points: And they are wanted at points not in themselves difficult, since a vessel in that narrow channel cannot always have steerage-way on, and will swing helplessly ashore when she has not, unless there are ready means of fastening hawsers on the bank. The Sennar kept two boats always in the water, with lines over bows and stern, and they were continually in use. A dozen times we should have gone ashore but for them. Yet often it was with great difficulty the crews could find any secure hold on the bank for the hawsers. Above the Serapeum the banks were so soft that the men could scarcely get about.

Omitting other points, I pass from the dark to the bright side, from faults to remedies, and from the imperfections that still exist to the great facts they cannot obscure and the boundless future that opens before this enterprise. My prepossessions in its favor were so strong, my faith in it is still so great, that I have felt bound to mark with some emphasis the actual limits to its present success, and the mistakes that have been made. Having done that, I am at liberty to say that what remains to be accomplished is a trifle compared with what has been already achieved. Europe doubted whether a canal could be built. England steadily sneered at the enterprise down to 1867, when the Duke of St. Albans wrote a letter to *The Times* describing what progress had then been made. How Lord Palmerston resisted it on political grounds of the narrowest selfishness; how Stephenson, the engineer, pronounced it a physical impossibility; how *The Times* ridiculed it, *more suo*, we know well enough. There has been a change lately, but no little incredulity kept its hold on the minds of those obstinate islanders, and of others as well. People began to believe that Lesseps had got a ditch of some sort across the Isthmus, but a canal that would float ships—that was another affair! Now the thing demonstrated last week was that the canal would float ships. In the eyes of all Europe, Emperors, Empresses, Princes, an English Embassador, journalists, English, European, and American, savans, litterateurs, engineers, and some three thousand people more, there did pass a great fleet, ships of war and of commerce alike, through the Isthmus from Port Said to Suez. It proved two things. There is a canal, and there can now easily, speedily, and cheaply be *the* canal needed for the commerce of the world.

Perhaps it was wise to risk all criticism, and all demonstration of the incompleteness of the canal, for the sake of proving how much has been done, and that the rest can be done. For the Company wants money. The works are nearly at a standstill for more funds. Europe would give no more till her faith in the canal could be strengthened. And then the date of this inauguration has been fixed for many months. It is very possible the Directors hoped and believed they would have their 20 feet of depth, though not 26, on the 17th November. At any rate they resolved to take their chance. With their usual cleverness they left to the Khedive to bear the expenses, of which they hoped to reap the profit. And it is probable that since the creation of the world no project was ever so magnificently advertised as the Suez Canal has been within the last fortnight.

Now the final question is, how much will it cost to complete the canal—complete it into a commercial route in the sense I have explained above, easy and safe for ships drawing over 20 feet—and how soon can it be done? Thus far it has cost near $80,000,000—how much more must be poured into this thirsty soil? Mr. Hawkshaw thinks $20,000,000, and six to eight months. The other authority whom I have quoted says $20,000,000 "*well employed*" may be enough, but that the work cannot be done in less than fifteen months. If money is to be spent as recklessly as hitherto, and time wasted, the estimate might have to be doubled, he thinks. Perhaps the discrepancy between the two may be accounted for by supposing that Mr. Hawkshaw fixes such a time as would be sufficient if the works were in his own hands. He is the most eminent of living English engineers. The other estimate is based on a knowledge of what has been done under the existing management.

Whether when thus completed, the canal will prove to be not only a practicable route for great ships, but a paying concern, is a question wholly distinct from those I have been discussing, and one into which I don't feel called upon to enter. It concerns the stockholders very nearly; the world at large not so much. For if once the canal be completed, means will be found to keep it open, as railways are kept open and run long after the original capital has been sunk. It has been said that the railways of England were built on the ruin of widows, and of governesses, and minor children. I am far from saying I anticipate such a fate for the original stockholders of this canal. My faith in its present board of administration may not be absolute; it may be that a great percentage of the capital has been squandered: but such is the fate of most great enterprises. It was and is the marvelous fortune of this one to have had M. de Lesseps for its real head, and he who knows best what obstacles M. de Lesseps has thus far vanquished, will be strongest in his belief of complete success in the end.—*N. Y. Tribune.*

BRUSSELS AND ITS MANUFACTORIES.

THE Belgians, especially in Brussels, so closely resemble the French people in manners, customs, language and many other characteristics, that you can scarcely believe you are not in a French city. There is much of the same love of fine sights, fine music, shows and places of amusement and pleasure that characterize the French everywhere, and while the Belgians have their essentially French traits and tastes, they are also a most industrious, frugal and economical people. At least one-third the citizens of Brussels speak the French language. The manufactures of Belgium are something extraordinary, relatively to those of other peoples. Doubtless, few nations of the world excel them in the extent or value of their mechanical productions, where the size of their population is taken into the account.

It is the superior qualities of their carpets, for example, that has given the name of their chief city to a style of carpet used throughout all countries where civilization extends, while they have enormously large interests in various mechanical products.

The laces of Brussels are famous world-wide, and few American ladies can stand it to see elegant thread and point lace sold here at prices (the sixty per cent. duty being out of the way) so apparently low, without investing all their spare change in specimens, which "are so handy to have in the house, you know."

We visited the lace manufactories, especially some of the leading ones, and saw enough of them to learn that Americans were favorite customers for their finer goods; but did not conclude, after all, that Brussels is a bettor place to select than Paris, because there is no duty on lace between Belgium and France, and every manufactory in Brussels has its agent and representative in Paris, where you have so much finer a stock to select from and so much more extensive assortments; that it is as much better to purchase in Paris as it would be to buy at Stewart's rather than in a small store and from a limited stock here.

These laces are all made by women and girls who work day after day, and month after month on these splendid fabrics patiently by hand, and their wages range from one franc to two francs per day, depending upon the skill of the workwomen, boarding themselves at from twenty to forty cents (gold) per day, at work on which they cannot last long, as it ruins the eyesight after a time, so steady, persistent, and exhausting is this kind of labor upon the sight.—*Clark Bell.*

ANECDOTES OF MENDELSSOHN.—A curious anecdote of Mendelssohn is given in Devrient's recent book. He was in England when he received, in 1847, the intelligence of the sudden death of his sister Fanny, a woman distinguished for her refined and superior intellectual powers. Shortly after his return to Leipsic, he was attacked with an illness that carried him off in a few days; he succumbed to it on the fourth of November, at the age of thirty-nine. On the occasion of his last visit to Berlin, Fanny reproached him with not having spent her birthday with her for years. As he was bidding her good-by, he said, "You may rely on my being with you on the next birthday." A special train conveyed the body to Berlin, and it was laid, on the eighth of November, near that of his sister, in the family vault. The eighth of November was the anniversary of Fanny's birth. Mendelssohn had kept his word.

Mendelssohn was one of the few composers who had every facility for improving his art. His father was a wealthy man, and when the young composer was in his teens, engaged for him the full orchestra of the Royal Chapel of Berlin, for the private production of his youthful works. Mendelssohn, in his younger days, was fond of dancing, swimming, and gymnastics, as well as of his music; he was, too, rather conceited, and despised everybody who betrayed indifference to his musical powers.

Suggested by Whittier's Poem

"IN SCHOOL DAYS."

I SEEM to see the country road
Where stands the school-house olden;
Its western panes, and icy eaves,
Lit up by sunbeams golden.

The picture of that boy and girl
Within my spirit lingers;
I see her golden, drooping head,
Her tiny, restless fingers;—

Her face so full of grief and love,
Her brown eyes' shy expression,
And hear her tearful, childish voice,
Repeat its sweet confession.

Our poet yet again has touched
The chords of deepest feeling;
Sweet mem'ries of our childhood come,
Into our spirits stealing.

A priest of nature, he who tells
Her secrets uttered never;
New England's hills, and vales, and shores,
Are linked with him forever.

Yet while within our grateful hearts,
His noble words are ringing,
We know, with joy, his daily life
Is sweeter than his singing.

And listening to his song we feel,
Though few may pass above him;
No heart his triumph can regret,
When all so truly love him.
—*Boston Transcript.*

THE FOLLIES OF GREAT MEN.—Tycho Brahe, the astronomer, changed color and his legs shook under him on meeting a hare or a fox. Dr. Johnson would never enter a room with his left foot foremost. If, by mistake, it did get foremost, he would step back and place his right foot foremost. Julius Cæsar was almost convulsed by the sound of thunder, and always wanted to get into a cellar or under ground to escape the noise. To Queen Elizabeth the simple word "death" was full of horrors. Talleyrand trembled and changed color on hearing the same word spoken. Marshal Saxe, who met and overthrew opposing armies, fled and screamed in terror at the sight of a cat. Peter the Great could never be persuaded to cross a bridge; though he tried to master the terror, he failed to do so, and whenever he set foot on one he would shriek out in distress and agony. Byron would never help any one to salt at the table, nor would he be helped himself: if any of the article happened to be spilt on the table, he would jump up and leave his meal unfinished.

WHO MADE THE FIRST WATCH?—Watches were made in Nuremburg, Bavaria, in the beginning of the 16th century by Peter Hele. The first record of watch-making is found in the works of Johannes Coccianes, who, in 1511 wrote the following: "Ingenious things are just now being invented; for Peter Hele, as yet but a young man, hath made works which even the most learned mathematicians admire; for he fabricates small horologes of iron filled with many wheels, which whithersoever they are turned, and without any weights, both show and strike forty hours, whether they be carried in the bosom or the pocket." It took a year to make one, and a plain one would cost about $1,500.

IN SORROW.

WHEN thou art sorrowful, and cares around
Crowd fast upon the steps of happier days;
When thou believ'st e'en brightest things can lend
The saddest echo to the gayest lays—
As men of old were fed with angels' food,
Go, seek thy remedy in doing good.

When those to thee the dearest shall have died,
And each fresh day grows weary to thine eyes;
When every hope that others build upon
Comes to thy senses with a sad surprise—
Take up the burden of another's grief;
Learn from another's pain thy woe's relief.

Mourner, believe that sorrow may be bribed
With tribute from the heart, nor sighs nor tears,
But nobler sacrifice—of helping hands,
Of cheering smiles, of sympathetic ears,
Oft have the saddest words the sweeter strain;
In angel's music let thy soul complain.

Then grief shall stand with half-averted foot
Upon the threshold of a brighter day;
And hope shall take her sweetly by the hand,
And both kneel down with Faith to meekly pray.
Lifted from earth, Peace shall immortalize
The heart that its own anguish purifies.
—*Chambers' Journal.*

PATTI AND THE SPARROW.—When Carlotta Patti was in England, several years ago, a pretty little story was told about her which has been revived since her arrival in this country. She was once driving through one of the London suburbs, when she observed a sparrow which seemed to have been wounded, fluttering along the roadside. Pitying the little sufferer, she alighted from her carriage, and taking it up very tenderly, discovered that both of its legs were broken. The forlorn condition of the bird, and the character of its injuries, with which her own disability taught her so well to sympathise, induced Miss Patti to take the poor little creature home. Since that hour the bird and the *cantatrice* have been inseparable friends. It has been with her in all her journeyings, accepts its food from no other hands but her's and seems to watch and wait for her as if it possessed an intelligence capable of gratitude.

ANOTHER autograph of Shakespeare has been discovered, in a little *Ovid*, picked up some thirty years ago in Chancery lane, by the Rev. H. S. Hawkins, rector of Beyton, (a son of Mr. E. Hawkins, late Keeper of the Antiquities in the British Museum), who purchased it on account of an autograph of Dryden, which it also contained. The writing is interpreted by experts as "thyne Sweetest W. Shakspere, Strathforde, Marche 16."

GERMAN VENERATION OF GOETHE'S FAUST.—When Gounod's *Faust* was first produced in Germany, the managers refused to have it represented under its original title, deeming it a profanation of Goethe's great poem. It was consequently played under the name of *Margarete.—From Our Monthly Gossip, in the January number of Lippincott's Magazine.*

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REPORT OF U. S. COMMISSIONER, T. W. EVANS, M. D., MEMBER OF THE JURY OF THE UNIVERSAL EXPOSITION, TO THE UNITED STATES. WILLIAM H. SEWARD, SECRETARY, DEPARTMENT OF STATE. To wit:

DR. HUDSON has received from the IMPERIAL COMMISSION a BRONZE MEDAL and DIPLOMA, for the limbs sent by him, which have been particularly admired, and are in execution unquestionably the most remarkable in the Exposition." (The only Limbs which had the award of the Medal.)

TESTIMONIAL OF THE

CONFERENCE

OF THE

INTERNATIONAL SANITARY COMMISSION

AT THE EXPOSITION UNIVERSELLE, PARIS, 1867.

IN THE NAME OF THE CONFERENCE OF ASSOCIATIONS FOR THE RELIEF OF WOUNDED SOLDIERS AND SAILORS,

"I have the honor to inform you that a MEDAL has been awarded to you, by the Assembly of Delegates at the Distinguished Seance of the 31st of August, 1867—for the services which you have rendered to the cause of Universal Humanity.

PARIS, September 8th, 1868.

COUNT SERRURIER,
Commissioner General of the International Exposition
President of the Conference.

COUNT G. de CHABOLY, T. GAUVIY. } General Secretaries.

To Monsieur Hudson."

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